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## REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

### THE MODERN MAID OF ATHENS AND HER BROTHERS OF TO-DAY.

BY PROFESSOR WILLIAM E. WATERS.

Of the University of Cincinnati.

THERE is a certain halo which has gathered about the mere phrase, "the maid of Athens," the brushing away of which may reveal to us a maid more like the maids of the rest of the world than we might perhaps at first desire to study. But the fate of modern Greek romance has been the fate of all romance. The burning rays of the sun of the present less poetic and more practical times have melted away its airy fictions. The maid of Athens now lives not in the beautiful heights of poetic imagination, but on the plain, common earth of science and solid facts. And so, perforce, we shall look at her now and, at the same time, at her brothers, perhaps regretfully, certainly more profitably, as they actually are, moving in the life and the society of this other Athens, the Athens of the nineteenth century. First, therefore, let us consider how the rising generation is being educated for the good of Hellas.

If the Greek girl of to-day has availed herself of the opportunities which the peaceful and progressive condition of her fatherland now affords her, she is certainly much superior to that type of herself which Byron has celebrated. Though still often beautiful, with "straight brows" and "eyes as black as gown of priest," she has added to these charms the graces of an intellectual training which, though not as yet all that it should be, is nevertheless the best in the Orient. Immediately at the close of the War of Independence the Greeks established schools in every community, and the children, to whose

fathers the jealous Turk had denied instruction, hastened to embrace their great opportunity. In the brightly colored little carpet-bag woven at home by the mother, brothers and sisters put their lunches of plain brown *psomi*\* (bread) and *turi*† (cheese), together with an *Æsop* or *Plutarch*, still the reading-books of to-day, and hastened joyfully to school, singing, perhaps, the song of one of their poets:

"And while I steal to school,  
Let not my footsteps stray;  
There knowledge good to us is given,  
A precious gift sent down from heaven."

This same enthusiasm for knowledge is evident in Athens to-day; but after leaving the primary schools brothers no longer continue hand in hand with their sisters. In fact instruction beyond that given in these schools is not provided for girls except by private enterprise. There was no large school in Greece for the higher education of girls until, realizing that "when the boys alone were sent to school only one half the brain of Greece was educated," *Apostolos Arsakis*, a rich Greek of *Epeiros*, founded in Athens the school which is called in his honor the *Arsákeion*. Here fifteen hundred girls, of ages varying from seven to nineteen years, have the best instruction which Greece affords.

But the past defects of Greek education are

\* Pronounced *psomee*, accented on final syllable.—*W. E. W.*

† Pronounced *teeree*, accented on final syllable.—*W. E. W.*

shown in the fact that even here women are able to teach only in the lower classes. As soon as the girls enter what are called the Greek classes, that is, those in which the ancient language is taught, the instruction is given by men, who are graduates of the University. These "professors" go from room to room giving instruction, the discipline being maintained by a lady in charge of each room, who is called the "teacher," though she does not teach but acts rather as a chaperone or governess, assisting the girls in their lessons, talking French, German, or English with them as may be required, and accompanying them in their walks, in summer, along the banks of the Ilissus to the Stadium, and, in winter, to the Acropolis. For girls who wish to teach, the Arsákeion provides a two years' course of instruction in the theory and practice of teaching, and no girl is now allowed to teach in the Greek schools who has not passed the examinations given at the end of this course of training.

On the same street as the Arsákeion, but on the opposite side, is the University, which gives its name to one of the handsomest boulevards in Athens, the *Odós Panepistémion*, or University Street. Flanked by the Academy of Science on the one hand and the beautiful new library on the other, and built like them in a prevalingly Doric style, of gleaming marble from the quarries of Pentelicus, the University forms one of a noble group of buildings which promises much for the future of Greece. It is open to women, but as yet only two have availed themselves of its opportunities.

From Egypt, from Turkey, from every part of the Orient where there are Greeks, they send their daughters to be educated at the

Arsákeion, and their sons to the University, that they may learn to love knowledge, their fatherland, the mother tongue, and thus to preserve and strengthen the true spirit of Hellenism. Returning to their homes, these young men and women carry with them the influences of the culture they have gained in Athens; and even in Constantinople itself they rule their enemy, the Turk, as they did the Roman of old, by superior intellectual force,—occupying the highest positions as lawyers, physicians, and above all as teachers in the schools.

The University is modeled on the German system and includes departments of theology, law, medicine, and philosophy. It has also an observatory located on the Hill of the Nymphs, and a botanical garden situated on the Sacred Way to Eleusis. There are enrolled this year nearly two thousand students; and, until this present term, tuition had been free. Owing however to the existing financial crisis and a necessity for economy in all government expenses, it was decided that attendance at the Uni-



A modern maid of Athens.

versity should no longer be free. In consequence of this decision there was the greatest indignation among the students upon reassembling for the fall term. Knots of young men collected under the pepper trees of the Boulevard and about the book stalls, and excited meetings were held in the *Capheneíon tōn Mousōn* or Café of the Muses. They finally resolved to go in a body to the king and present a petition urging the repeal of the law, but were dispersed by the chief of police at the head of some cavalry. On the following day they gathered about the steps of the University in a noisy but really peaceful crowd, which was thought





One of the Queen's Guards.

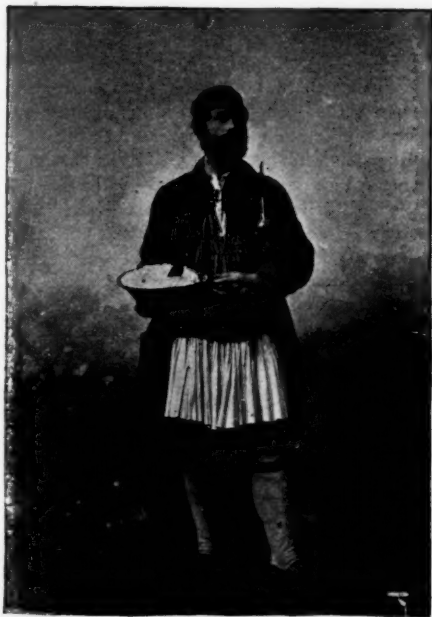
to threaten a mob, whereupon the gallant chief of police called out the fire department and, following the example of Mrs. Gummidge,\* who had the habit of throwing cold water upon her admirers, cooled the ardor of the students by the vigorous use of the hand engines and hose. This process effectually dispersed them and compelled their acquiescence in a law which is in force in other European universities, and which seems wise in a country like Greece, where the supply of educated men is so greatly in excess of the occupations open to them.

The University and the *Arsakeion*, as indeed all the other schools of Athens, are not only places of training in knowledge and culture; they are the very nurseries of patriotism, and with this love of country the Greek mingles an intense love for his religion. To him country and church are one, for he does not forget that it is the church which has preserved the literature of his great ancestors, and has aided him valiantly in his struggles against the Turk.

Religious observances form a part of the very warp and woof of social and domestic life in Athens, so that even the passing traveler of to day may see, as did Paul of old,

that the Athenians are in all things "too superstitious." At baptism, the tiny maid of Athens, or her brother, is rubbed with sacred oil and then anointed by the priest, who applies an ointment composed of thirty-six sacred herbs, and compounded by the patriarch himself at Constantinople. After this ceremony, the child belongs irrevocably to the church—the mother church—unless guilty of open apostasy.

When it comes to naming the child, usually some saint's name is selected, of whom there are one hundred and ninety-five in the Greek calendar; and always thereafter not only is the child's birthday observed, but also the day of the saint whose namesake he is. Saint Demetrius is a favorite with Athenians; on the morning of his day shops in *Hermes* and *Æolus* Streets are closed, and people go devoutly to service at the Metropolitan or some other church. In the afternoon, carriage-loads of people in holiday attire drive about to offer congratulations to the numerous *Demetrii* of their acquaintance, in whose homes they partake of sweetmeats and water, or *Demetrius* cakes, which resemble American doughnuts and for this day are sold smoking hot from braziers on the street corners.



A butter dealer.

\* A character in Dickens' novel, "David Copperfield."

On the first day of each month, which is reckoned in Greece by the Julian calendar, the priest blesses and purifies each house, performing a sort of spiritual housecleaning, by pronouncing a blessing in each room and

strings of coins which she wears in the Easter dances at Megara or Levsina.\* As parents propose for either a daughter or son, it frequently happens that a girl is several times refused on account of the insufficiency of her



Square of the Constitution, looking northeast from the King's Palace.

sprinkling there holy water from a bunch of sacred herbs. So, in ways almost innumerable, does the modern Athenian recognize the influence of his church, and even a betrothal is meaningless unless blessed by the priest.

Social life in Athens is modeled after that of Paris, yet has a certain *naïveté* and simplicity all its own, which makes it characteristically Greek. The youth who has finished his education and entered upon a career is ready to have his parents or friends choose a wife for him; but her dowry must be ample enough to make the match, or bargain, a good one. If of the wealthier class, the sister of this young man, after the completion of her education, is presented to the queen, or more quietly introduced to society by her family; but she soon realizes the fact that her *proika*,\* or dowry, is quite as much a factor in her social success as it is with the peasant girl who displays her fortune in the

dowry; and as a natural result of this system many women, sometimes from lack of dowry, but often from choice, remain single.

Such women are found among those who are interested in philanthropic undertakings; for here as elsewhere the poor and sick must be cared for. In such charities Queen Olga is a model for other good Athenian women; for no care is too great for her which concerns her beloved hospital, the *Evangelismós*. Under her direction is also the *Ergastérion*, or workshop, where for a trifling sum poor girls are taught to sew and embroider, or weave the native silks and carpets. Since the beautiful princess Alexandra's trousseau was made here, the *Ergastérion* has become a fashionable success, and many wealthy women have followed her example; though not all have been so generous or thoughtful as Madame Schliemann, who, on the recent marriage of her daughter, gave the institution

\*Pronounced *proika*, accented on first syllable.—W. E. W.

\*The ancient Eleusis.—W. E. W.

a sum yielding a yearly income of fifteen hundred drachmas.\*

There is a flourishing society of The King's Daughters in Athens; but the clubs of which American women are so fond are nowhere to be found. Indeed the literary culture of the Greek girl seems to consist of a knowledge of Greek classics and history, the ability to quote many lines from the *Odyssey*, and at best only a superficial acquaintance with French fiction. This mental equipment seems to find its counterpart in her admiration and adaptation of French dress and customs. Indeed, while the young Athenian of to-day, versatile and ambitious, in politics and literature may proudly take Pericles or Demosthenes for his model, his sister is quite willing to shine in the reflection of his glory and to add her tribute to it, without any ambition on her own part to imitate either *Aspasia* or *Sappho*.

Among Athenians of the humbler sort, one often witnesses that instinctive attempt to

of the people seem to express a certain independence of character, as one sees them at the afternoon promenades, where the deep blue and somewhat baggy trousers of Cretan or Peloponnesian, the white gown of the Wallachian peasant, or the bobbing fustinelas of the Queen's Guard jostle the latest Parisian fancies. The young men of the so-called, lower classes are not plunged in the depths of ignorance common to similar classes in Spain or Italy. The very buttermilk, in tightly fitting Albanian trousers, which are white only once a week, may go through the streets crying, "*Büttero—fresco!*" at the top of his voice, but he will air his opinions of Mr. Tricoupis as he sits at his humble afternoon café, expressing to his countryman in shaggy goatskin coat his grave and positive doubts as to the soundness of the minister's financial measures.

It is said that a party of American tourists once discovered on the hillside on the way from Athens to Eleusis an Arcadian-looking



Gate leading to the ancient market.

copy the style and the manners of those in higher stations; yet nowhere in Europe is there more individuality. The very costumes

shepherd with pipe and crook, who astonished them by his ability to locate New York and Chicago. Hand in hand with his intelligence goes an impatience of restraint which finds constant expression. In fact, the very

\* At present about \$225.—*W. E. W.*

character of the people of to-day—change-loving, fond of discussion, keenly intelligent, optimistic—is the surest proof of that fond tradition of the Greek, which is part of his love of his church and country, the belief that not only does his horse belong to the very

breed from which Pheidias chose his models, his dogs to the Molossian stock which of old barked at the heels of suspected travelers, as Greek dogs still do, but that he himself is a lineal descendant of Ictinus and his fellows who planned and reared the Parthenon.

## ELECTRICITY AT THE WORLD'S FAIR.

BY WILLIAM IGLEHEART.

**I**MAGINE the stupendous glare of electric lamps equal to eighteen million candles lighted and grouped within the area of a small city. Then add the bewildering blaze of search-lights capable of casting a solid shaft of light through twenty miles of space. Picture the energy and illumination that follow, and it will give some idea of the part electricity is to play in the World's Fair. But illumination is only one phase of the electrical exhibit. Every application of the science is planned for display—commercial, economical, decorative; in transportation by land and water, domestic economy, transmission of written and spoken words, the reproduction of photographic images taken at a distance; the use of electricity in warfare and in the administration of justice; the manufacture of innumerable machines and products, and the application of electric power in every form.

The Electricity Building, where the main exhibits are installed, lies along the west bank of the lagoon near the Grand Canal, around which are grouped the Administration, Machinery, Agricultural, and Manufactures Buildings. It is 700 feet long and 350 feet wide. In its interior arrangement the floor space takes the form of a giant cross, marked by the nave and transept. In general effect, the building impresses one with its simplicity. The whole interior is tinted with blue, the skylights are covered with blue bunting, giving the atmosphere within the building the same cerulean tint, and relieving the dead effect of the white light that would necessarily follow the lighting of all the lamps at night. Four hundred and fifty 2,000-candle power arc lamps, or one to every thirty feet radius on the floor, have been provided for this building alone. In addition, individual exhibitors are arranging to duplicate the extensive provision made by the Exposition

authorities, so that all together, the blaze promises to be overwhelming. The very center and gem of all this illumination will be a colossal circular pavilion of stained glass rising at the intersection of the arms of the cross to a height of 70 feet, and illumined from within by colored lights whose rays will be diffused through prismatic lenses. The crown of this striking figure will be a circle of brilliant arc lamps suspended from the dome above. Those who are familiar with the plans for the pavilion say that nothing like it has ever been attempted either in brilliancy, beauty, or artistic effect.

The first main division of the department of electric exhibits is devoted to a demonstration of the progress made in electrical science. Adopting a method that prevails largely in all the main exhibit departments, Prof. J. P. Barrett, chief of electricity, has arranged a comparative showing in which the first crude embodiment of an invention is made the nucleus of a progressive collection, showing the evolution of the idea from its inception to its last and best form. For instance, the original Morse telegraph apparatus will be installed in the section allotted for the Western Union Telegraph Company. Beginning with that historic instrument, the student may see illustrations of the improvements made as the science of telegraphy grew. There will be patterns of keys and sounders, specimens of wire and insulation, batteries, and all of the devices for maintaining circuits. The exhibit closes with a telegraph office showing the duplex and quadruplex instruments, the Wheatstone machine that multiplies the usefulness of the operator, the powerful machinery that is used to furnish currents in place of the old-fashioned batteries; the multiple switch-board that enables the operator to cut in and secure connection with any one of a hundred different wires leading to as many

different main lines of the service.

The telephone is treated in the same exhaustive and satisfactory way. Prof. Bell's first plant—the marvel of its day and the forerunner of a revolution in commercial methods—will be the starting-point. From this, the investigator is led to the carbon transmitter, which made the instrument available commercially by increasing its power of carrying sound and making utterance distinct. He will see the various inventions in switch-boards, from the crude, old-fashioned "plug" board with its tangle of "drops" and limited exchange facilities, down to the sectional board in operation in the great cities and the latest invention for making connections automatically, which promises to dispense with the need of operators. The crowning feature of the telephone display will be the concert room, a very pretty Greek pavilion in Electricity Hall. The room will seat two hundred auditors, and will be connected with New York and Boston by long-distance instruments. It is expected to offer visitors to the Exposition daily concerts given by orchestras and soloists in New York and Boston. The man from the Back Bay district or the enthusiast from Fifth Avenue may hear his own beloved Nikisch or Damrosch in a symphony or rhapsody.

In view of the recent expiration of the original Bell patent on the telephone, the array of five hundred patents covering improvements is expected to have unusual significance. While there is no official authority for saying so, it is very well understood that the company expects to demonstrate by its display of patents, the impossibility of any serious commercial rivalry in its field of monopoly, at least for a number of years to come.

Of Mr. Edison's personal display very little has been announced in advance, the great inventor preferring to prepare a surprise rather than exploit his inventions. It is known, however, that his least known and perhaps most remarkable invention—the kinetograph—will be very much in evidence. The instrument transmits photographically as the telephone does phonetically. By means of it, an individual's features or any other subject can be reproduced at a distance and the inventor thinks it possible in the near future for papers in San Francisco, say, to illustrate happenings of the same day in New York or Chicago by using the kine-

graph. The phonograph, also, in its preferred form, will be shown as a factor in correspondence and dictation. It is possible Mr. Edison's mysterious invention, which has been talked of so much, but of which almost nothing is known, will be introduced to the public for the first time at the exhibition.

The General Electric Company, which is a consolidation of the old Edison, Thomson-Houston, and allied concerns, is making a formidable showing. Aside from the arc-light plant of the Exposition which is all its own, the General Company has installed a great show in the Electricity Building and has constructed two electric fountains for use in night illumination in front of the Administration Building. An extended description of the fountains would be impossible here, but their magnitude may be known when it is said they are each ten times as large as the electric fountain at the Paris Exposition. They are arranged with subterranean lights of various colors which are projected on innumerable jets rising in combination out of a circular basin and offering a spectacle of great beauty and constantly changing effects. The purely mechanical devices of the General Company's section include, among other things, the largest dynamo ever built, a machine so large it had to be shipped to Chicago in sections and put together at the Exposition. Another feature is a 1,500-horse power electric locomotive built for use in the Baltimore tunnel of the Baltimore and Ohio Railroad. In addition to this, the company furnishes all the equipment for the elevated Intramural\* Railroad which will carry people about the Exposition grounds inside the inclosure. The power is furnished from a stationary plant equipped with dynamos of 35,000-horse power capacity. The current is furnished along a third rail in the center of the road-bed, and is expected to keep in constant motion fourteen trains carrying six thousand passengers. To the student of transportation problems this will be the most important single display at the Exposition. Its power alone is ten times as great as the whole plant of the Paris Exposition. It is the first elevated road in this country to attempt the use of electricity on heavy traffic, and it is one of three in the world—the other two being operated in England. The engi-

\*In the original the word defined itself; Latin, *inter*, within, *murus*, wall. Lying within the walls, or boundaries.



neer in charge of construction and operation of the road assures the writer that this experiment will demonstrate the feasibility of electricity on long elevated lines where the passenger traffic justifies any heavy expenditure for suburban travel. He expects to show that the cost of the plant is lighter; that the production and application of power are more economical; that the passenger can travel with greater comfort than by steam traction, and that the dividends on the capital invested will be much larger than on the best of the present systems using steam.

The electric launches which are to carry passengers from one end of the park to the other on the lagoons, are as much of a departure from old methods as is the elevated electric road. The boats themselves are made by a New York corporation and are models in construction. Their motive power is furnished by storage batteries hidden away under the seats and beneath the deck of the launch. The pilot is also the engineer. He occupies a post in the bow of the boat. By means of a switch and lever he regulates the speed of the boat up to ten miles an hour, reversing at ease or plunging ahead at full speed without the friction or loss of power incident to steam machinery. When the charge in the batteries is exhausted the cells are connected with a stationary plant and recharged ready for operation. The plans of the marine section contemplate a service for through passengers making the long trip through the lagoons without stop.

Another service by what are known as "cab" boats will permit the Exposition sight-seer to step aboard a launch at any point on the lagoon and stop wherever he pleases. These particular features are taken only as illustrations of the general plan of exhibits—the plan of historical sequence. The same idea prevails in the sections devoted to arc and incandescent\* lighting. The plant which furnishes light and power to the Exposition is of itself the most extraordinary exhibit ever constructed. When one remembers that the entire electrical display at the Centennial consisted only of a few arc lights, when one remembers this and com-

pares it with the assured display at Chicago, the progress evidenced is almost overwhelming. As is suggested in the opening sentence, the illumination alone is projected on a scale that surpasses comprehension. The single plant for incandescent lights is made up of 12 dynamos, each with a capacity of 10,000 lamps, each weighing 45,000 pounds, and each driven by a 1,000-horse power engine at a speed of 200 revolutions per minute. The arc lights number 6,000, each with an illuminating power of 2,000 candles. It requires 250 miles of wire to carry the current for light and power, and over 70 miles of wooden ducts, such as were used in the old-fashioned suction pump, to make connections with the main conduits. The main conduit itself is a marvel of enterprise in a purely temporary service. It is 5,622 feet long, connecting all the main exhibit halls with the central station in Machinery Hall, and has room for 480 separate wires strung on cross-arms. In addition it provides an underground way for the innumerable telephone, telegraph, and fire-alarm wires, all of which are laid along its wide cement-paved floor.

The out-door illumination of the Exposition will depend largely upon arc lights placed at intervals of 65 to 75 feet on all the main thoroughfares, and clustered in large groups about the main entrances to the buildings. Wherever it has been possible, the lamps on the thoroughfares have followed straight parallel lines to give the proper effect of distance and preserve the perspectives which have been observed by the landscape architects. The posts supporting the arc lamps on the traveled roads are of themselves a comment by comparison on the ordinary street lamp. Instead of angular, awkward, squalid supports, the Exposition architects have adopted a very pretty design—a sloping cast-iron base surmounted by a wooden mast, capped by a lyre of gold, and canopy of galvanized iron which covers the lamp, which is ornamental in the daytime as well as useful at night.

Magnificent effects in perspective are achieved by the parallel rows of lights along the great lagoons on the grand court which is to be a quadrangle of illumination *en masse*, and on the Midway Plaisance. This latter display with its bizarre architecture will have one avenue of light a mile long presenting in itself a spectacle of splendor

\*Glowing with heat; rendered luminous by heat. The word is built up from the Latin *candere*, to be white, brilliant, glittering, or dazzling. The current of electricity is made "to pass through a strip of some substance which, because of its high resistance, becomes highly heated, and hence brilliantly incandescent."

that has never been equaled in the history of electric illumination.

In the aisles of the main buildings arc lamps are used very extensively with incandescent lamps for effect in detail. Six of the main buildings alone take twenty-eight hundred 2,000-candle power arc lamps for this purpose. In the Manufactures Building it was found that the immense height of the roof and tremendous distance along the length required special treatment. To meet the conditions, five circular electroliers\* are suspended above the floor to a height of 140 feet, by means of a steel shaft bolted to a bridge, a foot-path for the attendants who carbon the lamps. The center electroliers will have 100 arc lamps hung in pairs, and the four smaller circles will have 75 arc lamps each.

It may be seen from the scope of the department how inadequate any detailed description must be. All of the ingenious electrical appliances for the reduction of labor and ap-

preciation of personal comfort are filed for exhibitions. Surgery alone has a wide range of instruments used electrically. Utensils for household use, such as irons heated by electricity, cooking apparatus, alarms, time-keepers, automatic calls, will be on exhibition. Indeed, every improvement of the thousands recently devised will have an opportunity to come before the world for criticism and the success or failure that follows criticism.

When the foreigner or the citizen of this country sees the Exposition at its best, with its myriad lights ablaze, its water ways a sheet of glittering light; when the reflected glory of the glittering globes reaches the domes and spires of the "White City" and transfigures their classic lines with a beauty that has had no rival since the day of ancient Greece; when the onlooker has watched the scene and thought of its significance, he will carry away an object lesson in the national strength and capacity that made such achievement possible, that no other sight could have taught.

\*[E-lec-tro-leer'. In imitation of chandelier.] A pendant or a stand, with or without branches, for supporting incandescent electric lamps.

## THE SOCIAL CONDITION OF LABOR.

BY DR. E. R. L. GOULD.

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THE social condition of labor is fast becoming a topic of absorbing interest. Individual *savant* effort has been since the time of Le Play, more or less directed to investigation in this sphere; but in recent years governments have themselves become interested in the question, and, commencing in Massachusetts in 1869, have established organs of social inquiry classified generally under the title of Bureaus of Labor Statistics, which concern themselves particularly with this field of study. Twenty-nine such institutions exist to-day in the United States; and abroad, in England, Belgium, France, and Germany, they have also been recently founded. Such concentration of effort upon a particular field of inquiry is at once a distinctive mark of widespread interest, a realization of the necessity of accurate and special knowledge, and a good ground for hope that in time sure foundations of social peace may be laid.

There is a very good reason why the social

condition of labor should claim so much attention. Working people are the bone and sinew of the nation, and upon their efficiency and *morale* depends very largely general economic and social prosperity. It behooves us therefore to know how the workingman is provided for, especially under three general heads. First, what his home environments are; secondly, the general conditions under which he labors; and thirdly, what provisions are made for his protection and advantage. Obviously, in the course of a short article it is impossible to cover so broad a field as the whole ground of labor. It will be far more useful to confine the study to one particular branch, for example—industrial labor in its principal divisions—and to make therein a comparison between the conditions prevailing in the Old World and the New.

The basis of the social condition is the wage; hence it is important to ascertain the relation between the remunerations received in specific occupations for doing practically

the same work in different countries. Speaking broadly and generally, one may say that labor which is paid by the day always receives a much higher compensation in the United States than in any foreign country. When, however, piece-work prevails, that is when quantity and not time is made the unit of payment, we frequently find that the rates established do not vary considerably. Take, for example, the price paid to weavers for weaving print cloth. In Massachusetts it is about 40 cents per one hundred yards; in England the price is practically the same; in France 44 cents for a similar unit of measure is paid; and in Germany, 43 cents. But the daily earnings of weavers weaving this par-

conditions becomes a cheaper workman to his employer.

The earnings of skilled laborers employed in the iron and steel industries of America are considerably larger than in Europe. There exist exceptions in the case of England, but between this country and the continent of Europe the variation is marked. Take for example a heater in a bar-iron manufactory. In the United States, his wages per day would average \$5.05; in Great Britain, \$2.05; in France, \$1.67; and in Belgium \$1.68. A steel rail roller earning \$5.25 in this country, would receive but \$3.05 in Great Britain, and \$1.55 on the Continent. It must be remembered however, that the American works with the

## COMPARATIVE BUDGETS OF FAMILY INCOME AND EXPENDI-

NATIONALITY AND INDUSTRY.	FAMILIES.		DWELLINGS.			Families entirely maintained by husband.		YEARLY INCOME OF FAMILY.		
	Total number.	Average number of persons in families.	Owning their houses.	Giving information concerning size of dwellings.	Average number of rooms per family.	Number.	Proportion.	Total earnings of family.	Earnings of husband.	Proportion of earnings of husband of total earnings.
<i>Coal, Iron, and Steel.</i>										
1. United States.....	2490	5.0	540	1782	4.1	1551	62.3	\$ 622.14	\$ 534.53	85.9
2. Great Britain.....	525	5.1	11	435	4.0	270	51.4	522.08	423.79	81.2
3. France.....	22	5.0	...	3	4.0	6	27.3	432.18	307.75	71.2
4. Germany.....	66	6.3	13	52	2.8	27	40.9	345.03	253.51	73.5
5. Belgium.....	118	5.7	7	82	3.6	44	37.3	389.26	241.06	62.0
<i>Cotton.</i>										
1. United States.....	2132	5.7	168	1866	4.7	496	23.3	657.76	399.82	60.8
2. England.....	341	4.7	2	287	4.3	145	42.5	556.14	383.01	68.9
3. France.....	116	4.6	1	108	2.6	39	33.6	365.94	272.99	74.6
4. Germany.....	72	5.3	40	32	2.9	21	29.2	302.11	183.32	60.7
5. Switzerland.....	52	4.7	...	52	4.3	5	9.6	358.56	199.22	55.6
<i>Woolen.</i>										
1. United States.....	911	4.9	154	728	5.6	452	49.6	663.13	497.94	75.1
2. England.....	117	5.2	7	40	4.2	37	31.6	493.51	323.74	65.6
3. France.....	179	5.2	15	144	3.5	44	24.6	424.51	263.43	62.1
4. Germany.....	24	5.3	5	19	2.7	5	20.8	275.99	190.30	69.0

ticular class of fabric varies in somewhat the following proportions: in Massachusetts, \$1.15; in England \$1.02; in France 60 cents; in Germany, 55 cents.

The explanation of the fact lies in this, that the American weaver runs six looms; the British, four, at a higher rate of speed; the French as a rule, two, and the German the same number. Here is a case, and there are not lacking many others, which personal investigation may easily disclose, showing that enhanced earnings are due to greater effort on the part of the laborer, who under these

aid of a better mechanical equipment, and this enables him to secure for himself a larger sum.

In the textile industries the disproportions are not so great. A mule spinner earning in New England \$1.55 to \$1.70 a day, would receive in Great Britain from \$1.38 to \$1.60; in France \$.85 to \$1.00, and in Germany \$.55 to \$.70. Women frame spinners earning 64 cents in New England, would receive about 61 cents in Great Britain, 55 in France, and 46 in Germany. The wages of weavers have already been quoted.

In the consideration of comparative wages we must not forget that the head of the family does not supply all its economic resources. In Europe, especially, where the children remain longer with the parents, the total income is raised by their higher contributions to the general support. It is wrong to suppose that because the American individual wage-earner receives more by comparison, the family is by so much the better off. Almost uniformly one finds that the earnings of the husband absorb a larger per cent of the total income in the United States, than anywhere abroad. One might go on writing indefinitely on these and relative subjects but in a short article like the present, more can be

steel, we note that the Americans have as a rule the smallest families, that more on the average own the dwellings in which they live and that these also are superior from the sanitary standpoint; in this respect the Germans fare most poorly, families consisting on the average of 6.3 persons inhabit houses containing 2.8 rooms each. The proportion of families supported entirely by the effort of the husband is largest in the United States; so likewise is the total revenue of the family, and the proportion of the husband's contribution thereto.

Rents are very much dearer here than abroad, absorbing from this class of workers 13.4 per cent of the total expenditure. Food

#### TURES OF WORKMEN EMPLOYED IN DIFFERENT INDUSTRIES.

ANNUAL FAMILY EXPENDITURE.													SURPLUS.	
RENT.		FOOD.		CLOTHING.		BOOKS AND NEWSPAPERS.		ALCOHOLIC DRINKS.		TOBACCO.		TOTAL EXPENDITURE.	Amount.	Proportion.
Amount.	Proportion.	Amount.	Proportion.	Amount.	Proportion.	Amount.	Proportion.	Amount.	Proportion.	Amount.	Proportion.			
\$		\$		\$		\$		\$		\$		\$		
74.58	13.4	243.65	43.8	113.97	20.5	79.3	6.21	1.1	53.4	19.60	3.5	84.3	10.98	1.9
47.61	9.9	246.43	51.3	80.20	16.7	92.0	5.15	1.07	63.2	24.43	5.09	65.3	12.30	2.6
29.65	7.8	199.06	43.5	71.03	18.7	31.8	1.91	0.7	100.0	49.77	13.09	60.9	4.82	1.3
29.60	8.6	171.64	49.9	62.32	18.1	81.8	2.70	0.8	93.9	11.30	3.3	89.3	4.15	1.2
32.46	8.8	175.65	47.6	85.13	23.1	36.4	2.96	0.8	70.3	24.49	6.1	83.9	5.75	1.6
72.58	11.9	287.06	47.0	107.40	17.6	71.5	5.35	0.9	30.0	15.98	2.6	79.7	10.48	1.7
51.24	10.2	246.50	49.1	93.17	18.6	78.0	5.86	1.2	48.1	19.47	3.9	42.5	8.81	1.8
34.76	10.4	164.02	49.2	56.57	17.0	48.3	3.79	1.1	52.6	15.08	4.5	42.2	7.56	2.3
27.96	9.9	142.22	50.3	51.67	18.3	37.5	1.48	0.5	97.2	11.41	4.0	88.8	3.28	1.2
25.44	7.3	179.28	51.7	65.38	18.9	84.6	1.77	0.5	88.5	15.97	4.6	88.5	3.25	1.2
90.87	15.3	262.85	44.2	104.73	17.6	92.6	7.66	1.3	35.5	18.39	3.1	72.0	9.36	1.6
53.37	11.6	212.84	46.3	78.75	17.1	93.2	6.61	1.4	48.7	16.06	3.5	47.9	8.94	1.9
33.25	8.7	186.78	48.6	72.15	18.8	60.9	3.33	0.9	71.5	33.72	8.8	64.8	7.01	1.8
25.45	9.0	140.27	49.8	51.61	18.3	83.3	1.37	0.5	95.8	11.74	4.2	91.7	3.08	1.1

gained by presenting a table of family income and expenditures. Therein stand mirrored, in Arabic, comparative social conditions.

The figures give the results of an inquiry made into the relative cost of production and social standard of existence of European and American workmen, by the United States Department of Labor. Having spent some years in charge of the European side of the investigation, I may perhaps claim some little competency to expound their meaning. The table deals with allied groups of industries. In the first, which includes coal, iron, and

being cheaper in the United States, the larger individual expenditure, with a smaller relative outlay indicates an extremely favorable position for the American. The same sized family in France cannot be nourished in nearly as good a fashion even with a 10 per cent higher proportion of the total expenditure. American workmen pay more dearly for clothing than their European fellow-laborers. Great Britain at this point seems to present the most favorable conditions. The expenditure for books and newspapers indicates a slight advantage for the American over

the European, and a considerable advance beyond the continental standard. He is more chary in his expenditure for drink, disposing of but  $3\frac{1}{4}$  per cent of his total income under this head. In studying this point however, we must take into consideration national customs. In France, where both the absolute and relative expenditures are large, it is only fair to note that by far the greater part of the sum must be set down to the account of wine or beer consumed at meals.

As regards the surplus, the Frenchman even with his small income manages to save a higher proportion than any other; the American, Englishman, Belgian, and German following in the order named.

The cotton industry does not make so favorable a showing for this country. The housing, considering the size of the families, is not so good as in England or Switzerland, though considerably superior to France and Germany. The larger income of the families in this instance comes not from the husband but from some other member. This increased increment must be added at the expense of social opportunities to individual members of the family; the proportion of the contribution of the husband to the family support, is largest in this case in France; England, America, Germany, and Switzerland following in order. Rent, food, and clothing show no marked variation from conditions already noted in connection with the metallurgical industries.

A larger proportion of the families visited in Switzerland read books and newspapers than in any other country. England stands second, and America third on the list; but the Englishman spends a larger percent than any of the others.

Again the American appears best in comparison of outgoes for alcoholic drinks. From the standpoint of thrift he occupies third place, the Englishman doing best, with the Frenchman a good second.

Workers in the woolen industries of America seem to be comparatively better off than cotton operatives, and also to stand more favorably in comparison with Europeans. The house accommodations are very much better, the total earnings of the family considerably larger, and the proportionate contribution of the husband also greater. For rent, food, and clothing, larger absolute expenditures for smaller families appear. The European sets apart a higher per cent of

his total expenses for books and newspapers than any other, the American following close behind.

In the United States, woolen workers spend a smaller proportion for drink than in any country abroad. Again, the habits of the French show conspicuously in this regard. The American now heads the list for saving, the Frenchman coming second, and the Englishman third. The average budgets of the German families show a deficit.

Such are some of the interesting facts which are disclosed from a study of the above table. While it cannot of course be affirmed that it represents the whole truth in all instances, yet considering the number of families visited, and that budgets of employees pursuing the same occupation do not differ very materially in different sections of a foreign country, it is thoroughly probable that representative results have been reached. At all events it discloses the first governmental effort on a large scale to study the social condition of working people.

More attention is paid to the working environment of the industrial laborer abroad than on this side, with the exception of one or two of our more advanced states. Factory legislation permits a better protection of the worker. The hours of labor in England are shorter, but on the Continent longer than in this country. The age at which children may be employed varies considerably; in England it commences at ten (on half time), in Germany thirteen, in Belgium twelve, and in Switzerland fourteen. France has similar regulations to England. It is only fair to add that legislation governing the employment of children and youths is much better enforced in Europe than in the United States, and that more enlightened regulations for the factory labor of women also exist. In Switzerland the limit of the working day is eleven hours, in France, Germany, and Belgium from eleven to twelve, in England it is in practice from fifty-four to fifty-six and one half hours per week. In Germany and Switzerland female labor is limited to eleven hours a day, in Belgium to twelve with proper intervals for rest. In all the principal European industrial countries male minors and women are prohibited from working at night. Complete Sunday rest is also secured them.

In the payment of wages no such abuses as irregularity or the "truck" system exists in England, as one finds too often in the United



States. In some instances also, as in the case of cotton operatives in the Oldham and Bolton Districts of England, a participation in the benefits received from the introduction of better machinery, varying from one half to two thirds, is given to the workingman.

Labor organizations are unquestionably stronger in Great Britain than in the United States. On the Continent workmen cohere but slightly in trade matters, and are largely tainted with radical and socialistic notions.

In relation to tribunals for arbitration and conciliation in industrial disputes, one cannot say that on the whole better facilities are enjoyed in this country than abroad. On both continents, recent years have shown a laudable tendency to provide more efficient means for the settlement of these difficulties.

Space prevents saying a great deal under the third general head. The analysis of the working environment, so to speak, contained in the last few sentences, covers a part of this ground. In Germany a comprehensive system of state insurance against want has been built up in the last few years. Accidents met with in the discharge of duty are compensated from a fund to which employers alone are compelled to contribute. Sickness, invalidity, and old age are provided for at the joint expense of employers and employed. The sums advanced for these purposes reach annually now into the millions of dollars. Belgium and France are honeycombed with private institutions, generally established by the employer, having practically the same end in view. There however they are voluntary, not obligatory, as on the other side of the Rhine. An idea of the proportions of philanthropic effort of this sort may be gathered from the fact that one of the large coal

companies in France during last year contributed \$313,551.40, being \$28 per head of workmen, or 12 per cent of all wages paid; another gave \$210,400, which was equal to \$40.60 for every laborer, or 18 per cent of the wages account. The largest iron works in the country set aside in 1891 \$326,400, a sum equal to 10 per cent of the total wages, and \$27.20 per individual employee, for the sustentation of different classes of institutions having in view the welfare of their workingmen. These, to be sure, are conspicuous examples that do not represent the generality of practice, but a census of philanthropic effort of this kind among industrial employments in France and Belgium would show magnificent results.

In England, Friendly Societies are depended upon in the main to do work in this direction. In the near future it is very probable that further means will be placed at the disposal of the working classes for insuring them against want in old age, which will guarantee at the same time a retention of self-respect.

Facilities for enjoyment in a musical and artistic way are more common, and can be had far cheaper on the Continent than in England or the United States. The social life of the workingman from the esthetic standpoint is unquestionably there placed upon a higher plane.

Taking all in all, there can be no doubt that the American workingman is better off than his European fellows. With higher aspirations, broader ambitions, and, on the whole, better conditions of life, he works harder to satisfy his wants. In so doing, he both returns much to his employer and makes himself of greater social utility.

#### ENGLISH POEMS ON GREEK SUBJECTS.\*

BY JAMES RICHARD JOY.

We are all Greeks. Our laws, our literature, our religion, our arts, have their root in Greece. But for Greece—Rome, the instructor, the conqueror, or the metropolis of our ancestors, would have spread no illumination with her arms, and we might still have been savages and idolaters.—*Shelley. Preface to Hellas.*

OUR object is nothing more than this: to introduce to our readers—whose present interest in Hellenic topics it is safe to assume—the number and

variety of the English poems which take their subjects directly from the mythology and history of the Greeks. This is not by any means to do for English poetry what a recent writer in this magazine has done for American architecture, indicating the outcroppings of

\*Special Course for C. L. S. C. Graduates.

Greek forms of expression in our poetry as he has pointed out the Greek elements in our buildings. Nor will space permit mention of the great translators, from Keats' immortal Chapman to our own Bryant.

It may help us in the survey of our subject if we can group for separate treatment (1) the poems on mythological and legendary themes, (2) the historical pieces, and (3) those which for want of a better name we may call poems of places. But before discussing these several classes it will be profitable to take a rapid chronological view of the appearance and prominence of Greek subjects in our poetical literature.

Greece was practically an unknown country to Englishmen and its literature still unexplored in the latter part of the fourteenth century when the first English poems were being written. Chaucer and others of that early choir in their quest among the French and Italian story-tellers of the middle ages sometimes stumbled upon Greek tales and utilized them, though with little appreciation of the land and people of their origin. Shakespeare, too, in his "Timon of Athens," "Midsummer Night's Dream," and "Troilus and Cressida," makes scarcely a better showing. Marlowe, that spark of genius too early quenched, touched the story of "Hero and Leander" with unwonted fire. The mincing poets of the Restoration chose Greek names for their English lovers, but their sugared verse betrayed no real knowledge of the past. But as the eighteenth century grew old and Liberty became a word of power in America and Western Europe, there was a revival of interest in the Greeks—the one free people of antiquity; and as Greek designs reappeared in building, decoration, and dress, so the history and legends of Hellas began to furnish themes for poetry. The tide rose higher when in the first quarter of our own century the modern Greeks, catching inspiration from their own illustrious past, flung off the Turkish yoke. In that band of enthusiastic young Europeans who gave their swords to the cause of Grecian liberty were poets of renown. The protracted struggle aroused the sympathies of sentimental minds. Eventually Greece became an independent kingdom; the barriers to trade and travel were removed; the Ægean shores again became the Mecca of the cultivated West, and from the intercourse reopened has flowed a stream of English song.

"What must have been thy nature, O Greece!  
when, marvelous-lovely  
As it now is, it is only the tomb of an ancient  
existence!"

exclaimed the late Lord Houghton alluding to the countless gods, heroes, and spirits with which mythology peopled ancient Hellas, and to whose exquisitely fanciful legends our own poets may well acknowledge their debt.

To the touching myth of Demeter and her ravished daughter the queen of the underworld we owe Tennyson's musical "Demeter and Persephone," Jean Ingelow's "Persephone," and Shelley's "Song of Proserpine." Keats and Leigh Hunt, no less than wild Kit Marlowe, have told again the loves of "Hero and Leander." Swinburne's melodious verse recites in "Atalanta in Calydon" the wonderful hero-legend of the Calydonian boar-hunt, and the "Race of Atalanta" is one of the notable poems in William Morris' "Earthly Paradise." Shelley made his "Prometheus Unbound" the vehicle of his vehement theories of the world's deep problems, and Byron, Lowell, and Longfellow give us characteristic poems upon the same "Prometheus." "Artemis Prologizes" is but one of Browning's many Greek pieces. Apollo is the hero of Lowell's "Shepherd of King Admetus"; Shelley has a "Hymn" of the same far-darting god, as well as to the rustic "Pan," and "Pan in Love" is among the best of W. W. Story's poems.

Theseus, the hero-king of Athens, figures in Chaucer's "Knightes Tale,"

"Whilom as olde stories tellen us  
There was a duk that highte Theseus  
Of Athenes was he lord and governour."

"Duke" he is also entitled in Shakespeare's "Midsummer Night's Dream." Of his foul desertion of his benefactress Ariadne, we have record in Thomas Davidson's "Ariadne at Naxos," and in the condensed scorn of "Ariadne's Farewell" by Helen Hunt Jackson.

Matthew Arnold's "Philomela" gives voice to the tender plaint of the nightingale, and his "Fragment of an 'Antigone'" touches the Theban legends, as do Lord Houghton's spirited lines on the "Tomb of Laius." Lowell gives us a "Hebe" and a "Eurydice." Longfellow and Keats sing of "Endymion," beloved of the Lady-moon,

and Longfellow again has woven much mythological lore into his "Masque of Pandora." The reader of Morris (W.) listens to the story of "Pygmalion" and the "Life and Death of Jason."

Our poets owe their chief debt to the Homeric poems. We can enumerate but a few of the hundreds of English pieces which are based upon the stories of the Iliad and Odyssey.

What strain so lovely in Tennyson's earlier poems as that in which "Cenone" makes her sweet moan for faithless Paris, with the refrain,

"Dear mother Ida, hearken ere I die!"

and almost last of the laureate's efforts was the passionate "Death of Cenone," in which the lorn shepherdess, her hate relapsing into love, dies on her Paris' pyre. Helen Jackson ("H. H.") in her "Cenone" gives the same tale another ending. Among the "Imaginary Conversations" of that stout old Grecian, Walter Savage Landor, are "Helen and Menelaus" and the pitiful dialogue of "Iphigenia and Agamemnon" in a rich sheaf of "Hellenics." Tennyson's "Dream of Fair Women" would not be what it is without these two Greek princesses, Helen and Iphigenia, whom fate bound together. Thus Helen:

"I had great beauty; ask thou not my name;  
No one can be more wise than destiny.  
Many drew swords and died. Where'er I came  
I brought calamity."

"But she [Iphigenia] with sick and scornful  
looks averse,  
To her full height her stately stature draws,  
'My youth,' she says, 'was blasted with a curse,  
This woman was the cause.'"

In Tennyson, too, we have the accursed "Tithonus":

"Me only cruel immortality consumes";  
and "Tiresias" the blind and uncredited  
seer who having chanced upon Athene in her  
bath heard a voice, saying,  
"Henceforth be blind for thou hast seen too  
much,  
And speak the truth that no man may believe";  
and greatest of all "Ulysses," old but in-  
domitable,

"Made weak by time and fate, but strong in  
will  
To strive, to seek, to find, but not to yield."

"The Lotos-Eaters" is another example of Tennyson's delicate art.

Wordsworth, who seldom went so far afield for a subject, wrote of "Laodamia," the devoted wife of the first Greek who fell before the walls of Troy.

"The Strayed Reveller" is Matthew Arnold's picture of the enchantress Circe,

"Is it then evening  
So soon? I see the night-dews,  
Clustered in thick beads, dim  
The agate brooch-stones  
On thy white shoulder;  
The cool night-wind, too,  
Blows through the portico,  
Stirs thy hair, Goddess,  
Waves thy white robe!"

With scarcely a mention of Keats' "Hyperion," George Eliot's ballad of "Arion," Lord Houghton's "Ithaca," Kingsley's "Andromeda," the "Icarus," "Hylas," and "Ariel" of Bayard Taylor, Stedman's "Penelope" and "Alectryon," Owen Meredith's "Clytemnestra," Saxe's "Hercules Spinning" and his fascicle of travesties we must pass from the mythological division of our subject, which we have scarcely opened, to the historical section, pausing only to cite a stanza from Mrs. Browning's "The Dead Pan," based on the tradition that in the supreme moment of Christ's passion the wailing cry, "Great Pan is dead," swept over the Greek seas and lands silencing the oracles forever:

"By the love He stood alone in,  
His sole Godhead stood complete;  
And the false Gods fell down moaning,  
Each from off his golden seat,—  
All the false gods with a cry  
Rendered up their deity,  
Pan, Pan was dead!"

Although we have put the poems on Theseus and the Trojan heroes among the myths we venture to include Matthew Arnold's "Merope" with the historical pieces. It turns upon a dramatic episode in the early history of Messenia. Most of the material which falls in this division groups itself about two series of events, (1) those which marked the struggle of Greece and Persia in the fifth century and (2) the incidents of the modern Greek war of independence.

Marathon is the greatest name of the earlier epoch. Robert Browning's "Pheidippides" is the story of the fleet Athenian

courier who vainly summoned Sparta to her share in the battle. Of the illustrious field Lord Houghton wrote :

"I could believe that under such a sky,  
Thus grave, thus streaked with thunder-light,  
of yore  
The small Athenian troop rushed onward, more  
As Bacchanals than men about to die."

Mrs. Hemans in "The Shade of Theseus" relates the story of the apparition that helped to win the day, and Letitia E. Landon describes the herald "Eucles, Announcing the Victory of Marathon,"

"He cometh from the purple hills  
Where the fight hath been to-day ;  
He bears the standard on his hand,—  
Shout round the victor's way.  
The sunset of a battle won  
Is round his steps from Marathon."

And Mrs. Hemans in "The Sleeper of Marathon" tells of a dream beside that funeral mound :

"I saw the spears on that red field  
Flash as in times gone by,—  
Chased to the seas without his shield  
I saw the Persian fly."

For an incident of Xerxes' invasion of 480 B. C. we must also refer to Mrs. Hemans' "The Storm of Delphi :

"Far through the Delphian shades  
An Eastern trumpet rung,  
And the startled eagle rushed on high  
With sounding flight through the fiery sky,  
And banners o'er the shadowy glades  
To the sweeping winds were flung.

"There were cries of wild dismay  
There were shouts of warrior glee  
There were savage sounds of the tempest's mirth

That shook the realm of their eagle-birth,  
But the mount of song when they died away  
Still rose, with its temple, free !"

Dr. Johnson, of dictionary fame, in "Xerxes" gives a few lines to the baffled monarch of Asia and in "Xerxes at the Hellespont" Dean Trench displays the vigor of his rhyme :

"Seven long days did Persia's monarch on the  
Hellespontine shore,  
Throned in state, behold his armies without  
pause defiling o'er.

At a single mortal's bidding all this pomp of war  
unfurled

All in league against the freedom and the one  
hope of the world !"

It was at Plataea that the one hope of the world triumphed. Mrs. Hemans wrote of "The Tombs of Plataea,"

"And there they sleep !—the men who stood  
In arms before the exulting sun,  
And bathed their spears in Persian blood,  
And taught the earth how freedom might be won."

Byron writing of the momentous seafight of that campaign said,

"A king sate on the rocky brow  
That looks o'er sea-borr Salamis ;  
And ships, by thousands, lay below,  
And men in nations ;—all were his !  
He counted them at break of day,  
And when the sun set where were they ?"

Should any one care to blow the dust from Glover's "Leonidas" and "The Atheniad" he will find two English poems of amazing length and profound stupidity which if they could be read might add something to one's relish of the history.

The years of the decline of Greece offered few events to allure the poet. Perhaps we may admit Tennyson's sonnet "To Alexander" and a portion of Dryden's "Alexander's Feast," and there is much besides concerning the exploits of "the great Emathian conqueror," though with all his vaunted Hellenism he was the foe of Greece. The proclamation of "liberty"—Roman liberty—to the states of Greece suggested one of Wordsworth's few Greek pieces, "Corinth,"

"A Roman master stands on Grecian ground,  
And to the concourse of the Isthmian games  
He by his herald's voice aloud proclaims  
'The liberty of Greece.'

Ah, that a conqueror's words should be so dear."

The same occasion furnishes an episode in Thomson's—author of "The Seasons"—long and seldom read poem on "Liberty," when such plaudits greeted the herald's words that "On every hand rebellowed to their joy  
The swelling sea, the rocks, and vocal hills :  
Through all her turrets stately Corinth shook,  
And from the void above of shattered air,  
The fitting bird fell breathless to the ground."

Coming down to our own era we have Præd's verses on "Paul on Mars' Hill" and to the same early Christian period belongs "Cleon," Browning's profound study of religion and philosophy,

"Clean the poet, from the sprinkled isles,  
Lily on lily that o'erlace the sea,  
And laugh their pride when the light wave lisps  
'Greece'."

Shelley and Byron, Mrs. Hemans, Halleck, and Bryant are among the poets of the first third of the nineteenth century who celebrated the slavery, the aspirations, or the triumph of the Greeks. Shelley's "Hellas," improvised at the outbreak of the great rising against the Turk, was a startling prophecy of victory:

"A world's great age begins anew,  
The golden years return!  
The earth doth like a snake renew  
Her winter weeds outworn!

A brighter Hellas rears its mountains."

No English poem on a Greek subject can compare for popularity with "The Song of the Greek Poet," better known as "The Isles of Greece," from Lord Byron's "Don Juan:"

"The mountains look on Marathon,  
And Marathon looks on the sea;  
And musing there an hour alone,  
I dreamed that Greece might still be free;  
For standing on the Persian's grave,  
I could not deem myself a slave."

If Byron's verses have a rival they are those of the American Halleck, whose "Marco Bozaris" keeps green the memory of the bravest of the rebel chieftains:

"Talk of thy doom without a sigh;  
For thou art Freedom's now, and Fame's—  
One of the few, the immortal names  
That were not born to die."

"The Hero," Whittier's tribute to our countryman, Dr. S. G. Howe, preserves an incident of that fierce war:

"Last to fly and first to rally,  
Rode he of whom I speak,  
When, groaning, in his bridle path  
Sank down a wounded Greek.

"He looked forward to the mountains,  
Back on foes that never spare,  
Then flung him from his saddle  
And placed the stranger there."

"The Massacre at Scio" drew from Bryant the lines,

"Though high the warm red torrent ran  
Between the flames that lit the sky,  
Yet for each drop an armed man  
Shall rise, to free the land or die."

Bryant's "Greek Partisan" said,  
"Reap me not the ripened wheat  
Till yonder hosts are flying,  
And all their bravest, at our feet,  
Like autumn sheaves are lying,"

and his "Greek Boy" was a note of aspiration to the liberated Greeks.

Mrs. Hemans' "Suliot Mother," and Percival's "Sunian Pallas" are other relics of the storm and stress period of modern Greece.

A complete collection of the English poems connected with Hellenic localities would be a gazetteer of Greece.

"How many states,  
And clustering towns, and monuments of fame,  
And scenes of glorious deeds, in little bounds!"

as Thomson exclaims in "Liberty." And Byron in "Childe Harold,"

"Where'er we tread 'tis haunted, holy ground;  
No earth of thine is lost in vulgar mold,  
But one vast realm of wonder spreads around,  
And all the Muse's tales seem truly told."

and again in "Don Juan,"

"'Tis Greece, but living Greece no more!  
So coldly sweet, so deadly fair,  
We start for soul is wanting there."

A stanza of Aubrey de Vere's "Grecian Ode" is worth quoting before we pass Percival's "Hellas" and take up the place-poems more particularly:

"Yon children chasing the wild bees  
Have lips as full and fair  
As Plato had, or Sophocles,  
When bees sought honey there.  
But song of bard or sage's lore  
Those fields ennoble now no more:  
It is not Greece,—it must not be—  
And yet, look up,—the land is free!"

Athens has furnished subjects for a whole Parnassus of poets.

"On the Ægean shore a city stands  
Built nobly, pure the air and light the soil,  
Athens, the eye of Greece, mother of arts  
And eloquence,"

thus Milton in his "Paradise Regained."

"Between Ilissus and Cephissus glowed  
This hive of science shedding sweets divine,"  
says the second part of Thomson's "Liberty," where the Attic capital "of softer genius" is contrasted with "patient Sparta,"

"The sober, hard,  
And man-subduing city; . . .  
The fort of Greece."



Shelley in his "Ode to Liberty," Lord Byron, Lord Houghton, Swinburne, and many bards of scarcely inferior luster have written of "the city of the violet crown,"\* but after Swinburne's lovely lines who can well say more?—

"The fruitful, immortal, anointed, adored,  
Dear city of men without master or lord,  
Fair fortress and fortress of sons born free,  
Who stand in her right and in thine, O sun,  
Slaves of no man, subjects of none;  
A wonder enthroned on the hills and sea,  
A maiden crowned with a fourfold glory  
Violet and olive-leaf purple and hoary,  
Song-wreath and story the fairest of fame,  
Flowers that the winter can blast not or bend;  
A light upon earth as the sun's own flame,  
A name as his name,  
Athens, a praise without end."

Buchanan and Edwin Arnold have written of Plato's grove of "Academe,"

"Pleasanter than the hills of Thessaly,  
Nearer and dearer to the poet's heart  
Than the blue ripple of belting Salamis,  
Or long grass waving over Marathon,  
Fair Academe, most holy Academe,  
Thou art, and hast been, and shalt ever be."

Others almost numberless have described their emotions at view of the Acropolis,

"Fair as a temple, lonely as a tomb!"

and of the Parthenon which, as Emerson says,

"Earth proudly wears  
As the best gem upon her zone."

If Athens was the intellectual capital of Hellas, Delphi, "mount of the voice and vision," as its religious metropolis, has not been neglected by the poets. Mrs. Hemans in "The View from Castrì (the ancient Delphi)" alludes to Apollo's oracle:

"There have been words which earth grew pale  
to hear,  
Breathed from the cavern's misty chambers  
nigh."

Lord Houghton visited the place and wrote of it, and Aubrey de Vere climbed to the oracular seat and saw below,

"A vale so rich in floral garniture,  
And perfume from the orange and the sea,  
So girt with white peaks flashing from sky  
chasms,  
So lighted with the vast blue dome of heaven,

\* Athens, so called from the purple color which bathed its hills at sunrise and sunset.

So lulled with music of the winds and waves,  
The guest of Phœbus claps his hands and shouts,  
'There is but one such spot; from heaven  
Apollo  
Beheld; and chose it for his earthly shrine!'"

The "*sacra vates*"\*\* has not been lacking for Corinth, whether we quote Byron,

"Yet she stands,  
A fortress formed to Freedom's hand.

The keystone of a land which still,  
Though fall'n looks proudly on that hill,"

or that truer Grecian, Landor,

"Queen of the double sea, beloved of him  
Who shakes the world's foundations, thou hast  
seen

Glory in all her beauty, all her forms,"

or Lord Houghton or others of less note.

Ungrateful, indeed, would be the bards who hold fealty to Apollo and the Muses if they left unsung those famous mountains of song, Parnassus and Helicon—"Helicon" from whose "harmonious springs" says Thomas Gray,

"A thousand springs their mazy progress take,  
The laughing flowers, that round them blow,  
Drink life and fragrance as they flow."

Lord Houghton, too, wrote of "The Flowers of Helicon" in stanzas in which the British baronet kindly admitted that even America might be civilized,

"The wildernesses there begin  
To blossom with the Grecian rose."

Percival describes both mountains in one poem, "Thy blue summit, Helicon," and "Parnassus, white and bare,"

Glittering among the clouds, a golden throne  
Rich with a waste of gems; and, as it rose,  
Touched with the sun's first blaze, its forked  
peak  
Seemed like twin spires of flame, curling and  
trembling  
From earth to heaven."

We have noted the passage upon Sparta in Thomson's poem, and we might in Mrs. Hemans' "March of the Spartans." "L. E. L." recalls the haunts of Ulysses and Penelope in her "Town and Harbor of Ithaca."

And so indeed we might show how river and cape and island and town and hill and vale and plain,—Arethusa and Sunium and

\*\* Divine poet. An expression used by Horace, the Latin poet.

Delos and Thebes and Olympus and Tempe and Olympia—have gained high places in our English song. But we must pause, having gone far enough to open the road to any one who cares to follow. It is indeed, a pleasant bypath, for we must confess with Stedman,

“Triumphant as of old,  
Changeless while Art and Song their warrant hold,  
The visions of our childhood haunt us still,  
Still Hellas sways us with her charm supreme.  
The morn is past, but man has not the will  
To banish yet the dream.”

## SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[June 4.]

“And this is the record, that God hath given to us eternal life, and this life is in His Son.”—I. John v., ii.

THE eternal life of which St. John speaks is a Divine power, a quickening spirit, which is the spring of all true human life. It is the point at which the life of man comes in contact with the life of God, who is truth and love. This power, having once gained its adequate expression in the life of our Lord, now presents itself to all mankind, seeking to actuate each human soul as it actuated our Lord Himself; and becomes in all who do not through insincerity deny it the constant stimulus to all that is true in thought—to all that is good in act. It is the office of the Christian preacher constantly to apply this stimulus, that the Divine life which was manifested in Christ may be transferred into the lives of those with whom He deals.

I am addressing a company of students, and the studies which find most favor in Oxford are those which are specially called the *Literae Humaniores*, or, as the Scotch term them, the “Humanities.” Human language, the forms of human thought, the philosophy of human relations or morality, the progress of these relations worked out in history and fixed by jurisprudence, and theology, which views men in their relation to God—it is to study these mainly that you are here. And if I take in the social life of a college, which forms one of its chief advantages, this is but the practical side of that which in its larger developments you are studying. This union of life with thought is what gives such a charm to the studies of this university. But it also brings with it a great responsibility, for it makes these studies

infinitely serious, as bearing directly on our principles and conduct. As you decide in such studies as these, so you must pray, and so you must live when you go out into the world. There is a habit of mind which takes pleasure in the mere discussion of views about life apart from any solid conviction, and against this it is necessary to guard; for it is a very dangerous thing to speculate lightly upon matters of human interest. Our whole being must go whither our thoughts have led. To a mind once awakened to the greatness of the issues involved in the forty or fifty years that lie between boyhood and death, every fact that bears on his own destiny and that of his fellows becomes serious. This seriousness results directly from the consciousness which is aroused by the Spirit of Christ—the consciousness of God and of immortality.

The eternal life is one in which God is ever present to the conscience, and it is one which does not end when we die. This consciousness is profoundly *moral*, and the parent of morality. God is not mere force, nor is eternity mere endlessness; but God is a father who loves us, and who is training us by constant discipline, a power of good with whom we are called to co-operate. And the immortality which Christ has brought to light is not a negative state of rest, but a scene of active service—the exercise of our whole nature in a sphere into which sin can never enter.

This eternal life it is, the life which is conscious of God and of immortality, which has been lived on earth by Jesus of Nazareth. And His life is not to be looked on as merely a wonderful exception, but as a witness that this eternal life is the heritage of all mankind. It is the light that lightens every man—the life which has been manifested, which has

been declared to us, that we may have fellowship with it. It is God sending His Son in the likeness of sinful flesh, and for sin, and thereby condemning sin in the flesh—that is, it shows us that our selfishness is not ineradicable. We are meant for love, not for self-pleasing; and we have a hope not bounded by earthly interests, “A new heaven and earth, wherein dwelleth righteousness.” It is no dream of a saint which speaks of believers as incorporated into Christ. That which was the source of His life, the consciousness of God and eternity which made Him to be wholly devoted to truth and to love, becomes also most really in us the source of an imperishable longing for the truth and love which are in Him.

[June 11.]

It may be impossible for us to define with any exactness this eternal life. Like physical life, or love, or righteousness, it is beyond our definitions. And those who lay stress upon the *Christian life* rather than upon any special system, may expect, but must calmly accept, a charge of vagueness. The vagueness is that of the subject itself; and it is not in this place that we ought to need to be reminded that definitions are to be exacted only according to the subject matter. The great things of the human spirit and of God are even less than those of moral science susceptible of the exact definitions which men have unreasonably sought for. But this does not make the *Christian life* less convinced or less resolute. It may not feel able to pronounce upon questions belonging rather to the domain of metaphysics or of historical inquiry than to what is truly spiritual. But it will not say less confidently that God is light and God is love, and that nothing mean or false or unkind can possibly proceed from Him, or be tolerated by His children. Here is the true field for the positiveness and the vehemence of the *Christian Spirit*.

But, again, this positiveness, which subordinates all our being to the paramount demands of truth and love, is no narrow feeling exalting one part of human nature to the disparagement of the rest. It recognizes human nature as an organic whole, and puts the head where the head should be. But it has sympathy with all that is genuine and good, wherever it may be displayed. It recognizes the germ and the yearning where there is but inadequate fulfillment. It can

believe that Christ's Spirit has been at work where Christ's name has not been known. It is always sure that truth and goodness are of God wherever they may be found, and that true faith is no fettering thing, but the liberator of the spirit of man into the region of its fuller and most fruitful development. If at times Christianity has appeared as a one-sided cultivation of parts of human nature, and has fostered a self-sacrifice which cared little for truth, or a sense of brotherhood which was not universal, this is because its adherents have belied their own principles. But it cannot be doubted that the eternal life—the consciousness of God and of immortality—is the true support and stimulus of all human excellence, not only in the sphere of what is technically termed religion, but in the realms of thought and of beauty. Even Schiller, who wished to restore the graces and the gods of Greece, felt that their loss was compensated to the poet by the nobleness of chivalry, and that the deep thought and seriousness of Christianity had been fruitful of the highest graces of the Spirit.

The ancient civilization, no doubt, possessed great treasures of science and of art; but it was from want of the spiritual conviction which Christianity supplies that in the decadence of that civilization knowledge became rhetorical, skeptical, sectarian, and superficial, and art frivolous and servile. It is not Christian teachers only but positive philosophers who have shown that it was from the lack of a spiritual bond that the majestic framework of Roman power became a dull and oppressive mechanism instead of a living and life-giving organism. The simple brotherhood of the catacombs, not those who reared the palaces of Diocletian, had the secret of the knowledge and art of the future, as well as of its political and social life, in their hands. It is our part, as Christians, under the impulse of the Divine life, to blend into one the great heritage of the past, and to use the appliances of the present day for the enlightenment and elevation of our brethren, whatever be the sphere to which it pleases God to call us. We have not to make the vain attempt to copy the past in any of its phases, not even in the life of our Lord; for such an attempt is as vain as that other attempt which is sometimes made in our day to ignore all serious religion in the pursuit of physical science or of artistic culture. But we have to bring the Spirit of Christ as a

stimulus to bear upon the acquisitions of knowledge and the conduct of life, as directing and restraining, indeed, but still more as stimulating, in all the regions in which our spirits can move.

[ June 18. ]

Let me endeavor to point out, aided by my own recollections, how college life may aid in this great effort.

1. Let our studies themselves be connected, as they readily may be, with that higher morality which is religion. It has been said that all that any university can teach us is the same which our earliest instruction imparted—to read and to write—the faculty, that is, of acquiring and reproducing knowledge. But, while we may admit that the chief result to be expected in our training is the perfecting of the instrument by which knowledge is gained and passed on to others, this can only be effectually done by exercise in the subjects of knowledge. And, in the great press of practical work in later life, many a man looks back to college days as those in which he gained the rudiments of knowledge on subjects which he has afterwards been quite unable to follow out, but which he still aspires to and greets from afar. And where detailed information cannot be acquired, yet some insight into the general principles cannot fail to be obtained by study. But it is just these general principles which come closest to the center of humanity, and which, therefore, can most easily be brought in contact with the Divine life, which is its basis. For instance, in the study of moral philosophy and of ancient history, how can any man whose heart has been aroused by the Spirit of God, as shown forth in Christ, fail to ask himself continually these questions: How do the teachings of Plato or Aristotle, or of Kant, or of Mill harmonize with the teachings of Christ and His Apostles? How can I trace out the partial disclosures of God's nature and will toward mankind in other histories so as to see more clearly and to estimate aright the light of life which shines in Jesus Christ? It is inquiry such as this, which is intensely practical, that gives a keener relish to study than all the honors which are its more vulgar incentives.

This leads me to another remark. The whole of human knowledge hangs together, and its center is in humanity itself, and the center of humanity is Christian love. There-

fore, let all knowledge, even to the utmost detail, group itself round the acknowledged center. Seize upon each piece of knowledge that comes to you, and attach it to your own life. Every fact has something Divine in it. It comes in God's order, and may be brought to bear in some way on your knowledge of men and your own work among them. It is easy to see this in history and in literature, for that alone is literary which has in some way to do with human nature. But even in the pursuit of physical science, it is evident that those branches which excite the liveliest interest are those which bear upon the origin and destinies of men, and that the rest grow in importance the nearer they approach to contact with human life. Could any one devote himself to chemistry if there were no such thing as organic chemistry? Or could any one give his life to geology and physical geography if the earth were not the habitation of men? We want more students in England who, like those of Germany, will make research the object of their lives; but the hope of our producing them lies in the recognition by practical men and by students themselves of this high utilitarianism which sees the connection and harmony of the world, and invigorates the most abstruse studies by the sustaining interest of their bearing upon human life.

(2.) Let the work of your future career impart a steadiness to your work at college. It may be that it is not possible to gain at the university much of the knowledge which will be of use in professional life. I incline to think that those educated here have too great a contempt for what are called scraps and smatterings of knowledge. Yet it must be admitted that this is not the place for technical and professional training. If we have gained the habit of deeper thought, of going to the root of things, of doing thoroughly what we do, it is best. But this is aided, not marred, by looking beyond college days, and fixing our aim there. It is aided by an early choice of a profession, which gives a reality and a meaning to all that is being done here.

There are distractions, it is true, in the world of business; but there are also dangers of dreaminess in a student's life. I remember one who had entered with zest into the Oxford studies, and whose danger appeared to be a diffusion of interests and an unpractical philanthropy, being turned to a life of earnest effort in God's service by observing

how men of business concentrated their energies on a single point and how in the advertisements which were meant to impress the minds of the people two or three words alone were repeated again and again. There are many similar ways in which keeping our minds fixed on the real work of life may serve as a corrective or as a stimulant to the work of a student.

[ June 25. ]

(3.) But this practical work and its preparation here must be viewed in its highest aspect. We must endeavor to purge it from selfish aims, that it may be in union with the eternal life of God, and for this the society of a college and university affords peculiar opportunities. Here the sordid interests and distinctions of wealth or rank are to a great extent held in abeyance by the higher interests of learning, and the freshness of youth suggests hopes which readily ally themselves with the noblest aims. The intercourse which a college fosters is the freest, the friendships which it begets the most intimate, that can exist between men. And when young men exchange their ideas on politics or business or religion, if they are sometimes wild or impracticable, they are rarely tainted by the ignoble thought of worldly success.

It is a golden time that you are traversing. The mere pleasure of it may tempt you to dissipate it in folly; and the corruption of the best may become the worst. Be better advised, and let its happy moments excite you to the joy of unselfish thought and action which you may never afterwards lose. Is it too much to hope that, where so much expansion of mind and heart is possible, the highest matters of religious interest may not be left so much in the background, where they become unreal and generate misunderstanding, and that those who unite so freely in talking of books that interest them, and share so readily the aspirations they engender, may at times join in the devotional study of the Scriptures, and may value the opportunities of common prayer, whether in public or in private? These are surely among the highest incentives and supports of a noble aim.

They are also among the best preservatives of purity. With college days there are mixed up in very many cases the associations of reckless folly and evil communications; and men often fail through fancying that almost

every one of their companions is yielding, or else through a kind of pride or disdain which forgets how closely everything that is best in human nature is associated with purity. Let us recall ourselves constantly to the thought that we belong to Christ. Let us look on into life as a life for God, as a life of duty, and the thought of this will elevate us beyond the temptations which idleness and frivolity inevitably bring.

One other point I will urge, in which the associations of the university may greatly conduce to a true Christian life: I mean the charitable judgment which they induce in religious matters. Men come here often from homes or schools in which a particular kind of religion has been taught. But they come, for the most part, with open minds. They soon learn, through the close intercourse of this place, that men of the most opposite views from those in which they have been brought up are yet serious and religious men. This is a most valuable experience and no amount of disagreement or controversy ought to make us forget it. With some, no doubt, it may issue in a mere change of front, or in passing over from one polemical camp to another; but, for the most part, I trust it issues in a chastening of the judgment, in a more modest estimate of our own advantages and a higher one of the advantages we have yet to gain, in a willingness to honor real goodness wherever it may be found. If, in addition, it can help us in presenting to our minds a truer image of Christ, and incite us to a burning love of the truth and justice and kindness which are in Him, while teaching us to see through the peculiar tenets about which the parties are wrangling, it will have yielded us the best of the fruits of righteousness.

God has given us eternal life, and this life is in His Son. Let us accustom ourselves to think of the life of God as taking shape and body by contact with the actual life of men; and let our prayer be that, through communion with God and with Christ, we may have the eternal life dwelling in us, and may show to the world that the Christian spirit is neither that of eager contention for what is unreal or disputable, nor a contemptuous intellectualism, but humble truthfulness and love, patiently wrought out in a reverent and dutiful life.—*W. H. Fremantle, Canon of Canterbury.*



## OUR NATIONAL HEALTH.

BY FELIX L. OSWALD, M. D.

THE health laws of nature reveal their tendency through the record of their past effects, and it needs no prophetic inspiration to predict that the summer of 1893 will form a memorable era in the sanitary history of the United States. The dreaded appearance of Asiatic cholera on our own side of the Atlantic has been postponed, rather than obviated, by the interposition of an unusually severe winter; the undoubtedly imported germs of the tenacious disease are not dead, but slumber.

The cholera statistics of the Old World prove that in the tropics (Egypt, India, Siam) the epidemic runs its course in a continuous twelvemonth; farther north in two warm seasons of six months each, and in the cities of the high latitudes sometimes in three following summers. The facilities for observing those phenomena have been greatly improved by the discovery of the chief hot-bed of the contagion, and Surgeon Elliott of the British army voiced the sentiments of numerous English residents of Hindostan in the remark that the employment of a million missionaries at the expense of half a billion pounds sterling a year would be an excellent investment, if the enterprise should only result in stopping the ruinous pilgrimages to the shrine of Hurdwar. At intervals varying from six to twelve years countless multitudes of Hindoo devotees congregate at a temple in the valley of the upper Ganges and for about two weeks devote themselves to the development of disease-germs as systematically as if they had contrived to inoculate one another with smallpox virus. The time chosen for the journey is the middle of June, the rainiest and sultriest season of the year, and many pilgrims arrive in a state of far-gone exhaustion. The campus of Hurdwar is less than a mile square, and within that narrow inclosure from two and one half million to three million devotees are huddled together in reeking tents or without any tent at all, feeding on the vilest substances and quenching their thirst with the water of a river that has been used for purposes of ablution and as the common drain of the monster camp. Bowel diseases soon make their appearance D-June.

and are rapidly disseminated by the ceremony of immersion. Thrice a day the assembled multitude crowds the temple pond of the holy stream, diving a prescribed number of times and swallowing each time about a pint of the contaminated fluid.

The result is a virulent epidemic which often in less than a month has spread across the peninsula like a devouring conflagration, and carried terror to the borders of Persia and Afghanistan. In the lower valley of the Ganges entire villages have been depopulated by the ravages of the disease, but that very violence tends to put a stop to the progress of the contagion; the epidemic dies out, by the sheer exhaustion of the available material; for in every community of a thousand citizens there are several hundred cholera-proof individuals, and others who have contracted the disease in a mild form that seems to exercise a protective influence, analogous to that which cowpox is supposed to afford, against an attack of smallpox.

In the northern borderlands of Hindostan the disease may become epidemic before the end of the same summer, but frost is an antiseptic, and the first cold wave abates the development of the microbes as effectually as it suspends the propagation of reptiles and mosquitoes. The torpidified germs, however, retain their vitality and get a better chance in the course of the next year, when they may revive with the first return of warm weather, and have all summer and possibly a mild autumn for the pursuit of their propagation. That second year generally proves sufficient to burn out the extant fuel, though the artificial civilization at the borders of the frigid zone may transmit the peril of the contagion to a third and even fourth summer.

The virulence of the epidemic is, however, greatly modified by local circumstances. In some communities the disease, though undoubtedly imported from the hotbeds of Asiatic cholera, has assumed a form hardly distinguishable from a mild type of cholera morbus, and there is no doubt that the progress of the affliction may be retarded, if not altogether stopped, by the strict enforcement

of sanitary precautions. The health board of Buda-Pesth prevented an epidemic in that way after half a hundred cases had flickered up in the slums during the very warmest period of last summer, and Bremen, only an hour by rail from Hamburg, escaped altogether, by a timely adopted system of sanitary visits of inspection from house to house.

No competent pathologist will, therefore, delude himself with the hope that the importation of the disease germs can be prevented altogether in a country like North America, with its thousands of uncontrollable gates of immigration, but it is, happily, certain that the malignity of the impending plague will greatly depend upon the timely adoption of preventive measures, and that, by the general enforcement of sanitary reforms, even good-sized cities, moderately favored by topographical advantages, may hope to obviate the risk of contagion altogether.

In addition to the vast extent of our coastline, we may mention the following circumstances as the chief predisposing causes of the threatened epidemic:

The probability of a sultry summer following a severe winter and a rainy spring. The existence of crowded cities sorely unadapted to the climatic conditions of their latitude and aggravating the martyrdom of semitropical dogdays by stubborn adherence to domestic arrangements imported from the winter lands of Northern Europe. The prevalence and the reckless indulgence of the alcohol vice. The increase of immigration and mass pilgrimages to the shrine of the Columbian Exposition at the most critical time of the year. The neglected slum population of our large cities. The resistance to municipal reforms, apt to be denounced as incompatible with the privileges of "personal liberty"—a form of personal independence by no means limited to the shot-gun settlements of the far West, but to which the only Old World parallel can be found in the *liberum veto*\* of the anarchic Polish republic.

These ominous facts are, however, offset by the following circumstances favoring the preservation of our national health:

The general prosperity and intelligence of our population and their co-operative enthusiasm in presence of a serious danger—all

strongly contrasted with the ignorance and misery-born apathy brooding over large areas of the eastern continent. The self-asserting independence of the sovereign American may obstruct the enforcement of precautionary measures, but will not only sanction, but peremptorily demand the adoption of remedial reforms; as in Memphis, Tennessee, where the sanitary regulations of Health-commissioner Mitchell at first met with much opposition, till the lowering storm actually burst, and the short-sighted eyes of the mutineers developed a remarkable talent for steadfast vision under difficulties that would have stupefied the subjects of an oriental autocrat.

The large extent of our woodland regions with their balsamic atmosphere—next to frost the most efficient natural antiseptic. Transylvania and Thuringia, the best wooded countries of modern Europe, have repeatedly escaped epidemics raging north and south of their borders, and the entire area of our central Alleghenies may hope to enjoy a similar immunity.

Besides, our national territory includes extensive table-lands that lower the temperature of the summer season beyond the contagion point. With the observance of a few simple precautions the natives of isolated highland districts can be equally safe. When the epidemic of southern Russia was at its height, hundreds of Circassian mountaineers made good wages in the coal-oil city of Baku, on the Caspian, where they would work all the morning on the wharves, peddle water or dig graves in the afternoon, and return to their hills before dark. Then, and never before, they broke their fast—experience having convinced them that they could even dispense with water, if they strictly abstained from food, till they had shaken the dust of the contaminated city from the soles of their feet. They could not help breathing the infected atmosphere, but their absolute immunity established the fact that *the contagion of cholera cannot be communicated by means of the respiratory organs.*

The residents of the sanitary hill suburbs of our large cities, would, therefore, run no risk in visiting a stricken down-town district, or even a plague hospital, as long as they would scrupulously observe the rule of abstaining from food and drink liable to the suspicion of contagion, even by the touch of a cholera patient, since there is reason to be-

\*"Under the ancient Polish constitution any single member of the diet, by the use of the *liberum veto*, saying, *Nie pozwalam* (I do not allow), could hinder the passage of any measure."

lieve that the fatal microbes may lurk in the perspiration of their victims, as well as in drinking water contaminated by the drainage of cesspools.

Another strong point in our favor is the cleanliness of our villages and farmsteads as compared with the terrific filth of the Slavonian boor hovels. With their green lawns and groves of shade trees our American country-towns form so many cities of refuge from the plagues of a crowded metropolis.

The cheapness of ice nowadays perfects the advantages of those rural sanitariums, and it is not likely that in any part of the United States north of Georgia negro counties cholera can become pandemic\* in the terrible East Indian sense of the word, i. e., spread far and wide like an inevitable deluge. Its lines of progress will follow the chief routes of travel, and the strict quarantine regulations of our northern seaports make it probable that the vanguard of the microbe host will cross our borders in the far South, *via* Mexico or the Spanish West Indies. The thinly scattered population of those border states is, in that sense, rather a lucky circumstance; but it must be admitted that in some of the negro-crowded swamp counties of the lower Mississippi Valley the combination of disease-favoring conditions rivals the worst state of sanitary affairs on the banks of the Ganges.

In the latitude of Cairo, Illinois, the colored population becomes sporadic, and with every mile further north the danger of filth-infection decreases. The Alleghenies will oppose a mechanical barrier to the progress of the epidemic, and it should be mentioned as a fortunate circumstance that the American Hurdwar, the goal of the centennial pilgrimage, is one of the airiest cities of the continent and in midsummer (often between the middle and end of July) enjoys *intermez-zos*† of cold-wave weather, lowering the temperature to an average of sixty degrees, and giving the victims of germ diseases a new lease of life.

Congress, at its last session, passed a resolution "authorizing the investigation of city slums," and it seems a pity that the limits of the appropriation will oblige the

commissioners to confine their work of reform to five cities: New York, Philadelphia, Chicago, Baltimore, and San Francisco. From an architectural point of view the last-named city could claim the unenviable privilege of heading the list. Its Chinese burrows are veritable catacombs of pollution, cellar dens with a superstructure of equally crowded rookeries, all redolent with the fumes of opium, laundry effluvia, and garbage heaps, but the marvelous climate would remit the penalties of worse sins against the laws of health. If the winters of the Golden Gate are abnormally mild, the summers are still more strangely cool and even cold, and at 10 a. m., when the summer sun has barely mellowed the morning chill, a current of cold sea air pours through the portals of the Coast Range and sets the teeth of the Mexican visitors achattering till sunset ushers in a calm and cool night.

The object of the congressional inquiry is to ascertain the nationality, habits, and condition of the inhabitants of the slums and the best means for preventing an increase of that undesirable element of our population, which latter purpose the commissioners will find it difficult to accomplish, without resort to the radical remedy adopted by Baron Haussman, the regenerator of the Paris workingmen's suburb. At the advice of that energetic reformer the city raised its taxes upon all buildings in crowded and narrow alleys till artisans flocked to the cottage colonies, because they could not afford the luxury of a residence in the pestiferous slums. The "autocrat of the sand lot" would, of course, challenge the constitutionality of such expedients, but practically there is no other remedy, unless we should try the plan of Dr. Benjamin Rush, who proposed to badger out the tenants of the slum dens by constant sanitary inspections, in order to neutralize the charm of the sequestration (with all its implied privileges of vicious indulgence) which seems to form the chief attraction of the back alley dives.

Common danger and the co-operation of all the better elements of our population may, however, overcome the opposition to another measure of sanitary reform which several cities of the Danubian principalities tried with marked success a few months ago; the plan of prohibiting the promiscuous sale of intoxicating liquors in communities menaced by the spread of a deadly epidemic. The citi-

\* A Greek derivative, *pas* (*pan*), all, and *demos*, people, incident to all the people.

† The Italian word for interruption. It is applied specifically to a light dramatic entertainment introduced between the acts of a tragedy, comedy, or grand opera.

zens of Bucharest are sad worshippers of *slibovitz* (a sort of plum brandy), but when their slums resounded with the howls of panic-stricken wretches the municipal assembly, at the first vote, passed a resolution to close the alcohol hells till further orders and to limit the sale of medicated brandy by putting the drug stores under the supervision of a sanitary inspector. The neighborhood of the Turkish frontier—where distilleries have long been recognized as fountains of death—may have contributed to the success of the resolution, but in the United States the proportion of total abstainers exceeds that of any part of Christian Europe, and there is reason to hope that in numerous cities of our central states life-saving reforms will not be postponed to the last extremity of Hamlet's alternative.

The Russian correspondent of the *Cologne Gazette* last summer mentioned several cases where the arrival of a wagon train with *vodka* was almost immediately followed by the outbreak of a cholera epidemic. The vile stimulant did not originate the plague germs, but it can be emphatically claimed that alcohol in any form weakens the disease-resisting power of the human organism, and the ruinous folly of forfeiting that protection in a moment of greatest need cannot be more forcibly illustrated than in the words of an Odessa temperance lecturer, whom the Russian government came near imprisoning for his trouble. "In the naphtha mines," he said, "they use petroleum for the purpose of making shingle roofs water-tight. It is really a cheap way of improving an old shanty; but now suppose the government should go into partnership with a naphtha dealer and permit him to drench our houses with coal oil, at the very time when a conflagration is known to approach on the wings of the storm."

The analogies of the simile are almost perfect, and the prayers of an Odessa coal-oil syndicate at the shrine of the fire saint Florian,\* could not be much more absurd than the patriotic proclamation of an American mayor who pockets the bribes of the cholera-juice venders.

The yellow fever epidemics of our cotton states are generally heralded by the appear-

ance of the disease in the coast lands of Spanish America, and there seems no special reason for dreading that additional danger in the present year; but it is very possible that the impending cholera panic will be aggravated by an outbreak of typhus fever. But troublesome epidemics frequently make their first appearance on ship-board, so often, indeed, that the word ship fever was formerly used as a synonym for all sorts of typhoid affections. The steerage arrangements of our large ocean steamers are still shamefully deficient from a sanitary point of view, and the probable disease-breeding influence of an extra warm summer is complicated by the prospect of an unusual, if not wholly unprecedented, influx of immigrants.

Moreover, the incipient stage of the disorder is often so obscure that its symptoms may elude the vigilance of the quarantine commissioners. But the propagating causes of typhus and typhoid fever have fortunately come to be so well understood that the microbes have no fair chance of survival in any intelligent community of the North American continent. "Every case of typhus fever," Dr. Alcott used to say, "proves that somebody ought to be hanged"—by way of emphasizing the possibility of stamping out the contagion by means of the simplest sanitary precautions.

Still those precautions cannot be summed up in the admonition to keep our drinking water undefiled. Stale vegetable and animal substances may become the media of contagion, and there is no doubt that in several cases the disease germs have been transmitted with the milk of slop-fed cows. The prevention of the first-named danger must be left to individual enterprise, but the efficiency of unbribed boards of health is illustrated by the fact that "swill dairies" are disappearing much more rapidly than rum shops. The occupation of a distillery slop dairyman is so nauseous that no well-to-do person is apt to engage in the business, and few of those who brave the wrath of the neighborhood can afford to purchase a "license of connivance."

Rainy springs often terminate in a sudden change to warm summer weather; but for the inhabitants of our central states the real danger from imported epidemics will not begin before the middle of July, and end, for the present year, about the middle of October. On the Gulf coast, in Florida, and especially in the lower valley of the Mississippi, the

\* A German saint who, for his adherence to the Christian religion, was drowned in 230. In 1183 his bones were removed from Rome to Poland. On account of the emblems representing him, his protection is sought against fires.



disease germs may retain their vitality a month longer, and it is by no means impossible that in 1894 the main battle will have to be fought out on that line. The second half of the two years' campaign may begin with

the first warm days of the following spring; but in that year the defenders of our national health will at least enjoy the advantage of being able to limit their attention to a foe unaided by foreign reinforcements.

## GREEK HISTORY AND THE CONSTITUTION OF THE UNITED STATES.\*

BY J. FRANKLIN JAMESON, PH. D.,

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THE eighteenth century, with its classical spirit in art and literature, showed likewise, in its writings upon political philosophy, a strong interest in the politics and history of ancient Greece and Rome. The classics were still, as they have been ever since the Renaissance, a chief subject of education, and the examples of the Greeks and Romans were constantly appealed to by orators and publicists. It is therefore not strange that those who founded the republic of the United States, born in this age and educated with this education, had classical antiquity frequently in mind in all the discussions of those momentous years. In that first memorable speech which broke the stillness of colonial life and announced the beginning of the movement toward revolution, Patrick Henry reminded his imperious monarch that Cæsar had his Brutus. When the first independent state formed its constitution, it gave to the new upper house which it invented the Roman name of senate. When at the close of the war the officers of the Continental Army formed themselves into a society with the object of cherishing patriotism, keeping green the memories of the war, and affording mutual succor, they gave to it a name borrowed from that of the old Roman dictator, "The Order of the Cincinnati." If a man wrote a communication for a newspaper even, in four cases out of five he signed it with some such name as Publius, or Camillus, or Phocion, or Aristides.

Under such circumstances, it is not remarkable that when "the fathers" passed from the pursuit of war and of independence to the settling of their forms of government upon permanent bases, they turned for instruction to the pages of classical, and especially Greek, history. If European publicists did so, much

more might those of America, where the simpler conditions of life seemed to offer a much closer approach to those of the ancient world. Even in the preliminary work of making the state constitutions we can trace some such tendencies. After they had all been made, one who had apparently had the leading share in constructing the last and most enduring of them, that of Massachusetts, wrote an extensive book regarding them, entitled "A Defence of the Constitutions of Government of the United States of America, by John Adams, LL.D.," of which the original preface is dated "Grosvenor Square, January 1, 1787," for the author was at that time our minister to Great Britain. Turgot, the Abbé de Mably, and Dr. Price had all published recent animadversions upon the constitutions of the American states, and Adams sets himself to defend them. The book is an interesting, learned, and able one, if not so entertaining as some things the author wrote in a less formal way. It is largely concerned with the lessons of history, and nearly a third of it is devoted to the consideration of the republics of antiquity, monarchical, aristocratical, and democratical. To speak briefly, the author derives from the study of these, as his main conclusion, the principle that the best and most durable constitution for republics situated like those of America is one consisting of a mixture of these three, and therefore upholds the constitutions which the states have formed, with a governor, senate, and popular house of representatives.

In the framing of governments for the states, it was easy to appeal to previous American experience, and to continue in existence most of those arrangements which had been found to work best in the colonial governments of the preceding period. But when the task before the statesmen of America was that of framing a constitution which should

\*Special Course for C. L. S. C. Graduates.



hold together, firmly yet not too firmly, a confederation of thirteen widely scattered and different states, and secure the well-being and happiness of three million freemen, the need of utilizing to the fullest possible extent the experience of other countries and ages was more acutely felt. The "fathers" were not slavish imitators, any more than they were visionary inventors. They saw that the first requisite for the success of their endeavors was that whatever institutions they ordained should be adapted to the peculiar conditions of American life. They were not unaware of that truth so cleverly put by Mr. Bryce when he said that one of the chief uses of the study of history was to keep us from being taken in by deceptive historical analogies. Yet they were desirous to learn whatever could be learned from the pages of history, not only the history of the republics then existing in Europe, such as the Swiss and Dutch confederations, but that of the small, but numerous and diversified, republics of antiquity. The pages of Elliot's Debates, the Federalist, and the collected writings of the leading statesmen show to how good purpose they made their studies, though with a quite insufficient apparatus of scholarship. Take the Federalist, for instance. In ten or a dozen passages we find Hamilton and Madison appealing to Greek history in confirmation of their reasonings. They adduce the examples of Athens and Sparta to prove that the genius of republics is not necessarily pacific and to show the utility of a senate. When speaking of the danger of standing armies, they dispose of the objection that the republics of Greece were not subjected to this danger. When speaking of the probability of hostilities between states not closely united, they adduce the Peloponnesian War, which in a curious perversion of history they attribute to various personal motives on the part of Pericles. They discuss the influence of the ephors at Sparta, the views of Montesquieu on the Lycian Confederacy, and the causes of its strength. To Grecian confederacies they pay a particular attention. The whole of one number, the eighteenth, is devoted to a consideration of the history of the Amphictyonic and the Achaian Leagues, of which more will be said later.

Even for those who had a less share than these two publicists in the actual framing of the Constitution, such comparisons had a great attraction. President Monroe, who

in the Virginia Convention of 1788 had debated with Madison the characteristics of ancient confederacies, returned to the subject in his old age, and wrote upon it a little book, concerning which Judge Watson, who lived with him in those days, tells a curious story. "He was a student of history, especially of ancient history. Whilst I was with him he completed the manuscript of a little work entitled, I think, 'A Comparison of the American Republic with the Republics of Greece and Rome.' On its completion he showed it to Judge Hay [his son-in-law], and asked him to read it and tell him what he thought of it. I well remember that, after examining it, Judge Hay said to Mr. Monroe, 'I think your time could have been better employed. If the framers of our Constitution could have had some work, from a modern standpoint, on the Constitutions of Greece and Rome, it might have been of value to them. I do not think yours is of practical value now.'" It may be interesting to know that, in spite of the son-in-law's adverse opinion, President Monroe's little book was published in 1867, long after his death, under the title, "The People the Sovereigns, Being a Comparison of the Government of the United States with those of the Republics which have existed before, with the Causes of their Decadence and Fall," edited by his other son-in-law.

Washington's interest in the previously existing confederacies was of a more practical character. How attentively he studied them may be seen from a manuscript in his handwriting found among the Mount Vernon papers, and giving an account of these confederacies so extensive that it would occupy eight pages of this magazine. President Sparks says of it in a footnote to his edition of Washington's writings, "I can give no other account of the manuscript, than that it exists among his papers. It could hardly have been drawn up originally by him, as several works are cited which are written in languages that he did not understand." We now know that it was written by Madison, who elaborated it as a means of preparation for his labors in the Philadelphia Convention of 1787, and that Washington must have taken the pains to copy it off at length in his own hand. About one sixth of it is occupied with the subject of the confederacies of ancient Greece.

It may be interesting to observe what were

the sources of information on this subject to which Madison refers. For the most part, they are three French encyclopedias of the day, one of which was the famous *Encyclopédie* of Diderot and D'Alembert, which, as we know from a letter of Jefferson's, he had purchased in Paris for Madison some two years before the time of the convention. Other sources to which he refers are Plutarch, Polybius, the Oration of Demosthenes on the Crown and that of Æschines against Ctesiphon, Sir Walter Raleigh's "History of the World," Gillies' "History of Greece," which was the standard until Mitford came, Archbishop Potter's "Antiquities of Greece," Claude d'Albon, and a Latin treatise or two by the old Frisian historian Ubbo Emmius, which he found in Gronovius' *Thesaurus Antiquitatum Græcarum*. Other statesmen of the time made use of the writings of the Abbé Millot and the Abbé Mably, whose "Observations on the Greeks" and "Observations on the Romans" then enjoyed a high repute.

This paper of Madison's which may be found in his printed works, has a curious and interesting relation, which I think has not been pointed out before, to one question connected with the much-disputed matter of the authorship of the Federalist. It is well known that, while with regard to most numbers of that extraordinary series of essays there is general agreement in the assignment of authorship, there are several whose authorship has been violently disputed. Number eighteen is one of these. Madison's friends have claimed it for him, while those of Hamilton have declared that it was the work of the two authors conjointly. The latter claim rests on the authority of Hamilton. In his copy of the Federalist he had written a memorandum in which the authorship of number eighteen was so designated, and the same statement was made in the memorandum which, on the day before he met his death in the duel with Burr, he slipped into a book in Judge Benson's office, when he supposed that he was unobserved. In Mr. Madison's marked copy number eighteen bears the name of Madison solely, but with the following note in his own handwriting:

"The subject of this and the two following numbers happened to be taken up by both Mr. H. and Mr. M. What had been prepared by Mr. H., who had entered more briefly into the

subject, was left with Mr. M. on its appearing that the latter was engaged in it, with larger materials, and with a view to a more precise delineation; and from the pen of the latter the several papers went to the press."

Light is thrown upon all this by this paper of Mr. Madison's which has been described. On comparing the paper with number eighteen of the Federalist, we find that most of the latter follows, sometimes word for word, the notes contained in the former. But in one or two places, especially at the end, the text is enlarged by the insertion of passages not to be found in the Madison manuscript, and declared to rest upon passages in the works of the Abbés Mably and Millot. Evidently these are the portions derived from Hamilton's notes. In this conclusion we may be confirmed by observing that the only other passage of the Federalist in which Mably is quoted is in a number known with certainty to have been written by Colonel Hamilton, and that the name of the Abbé Millot is misspelled Milot, a mistake more likely to have been committed or overlooked by one who had not read his book than by one who had.

The analogies between the federal governments of ancient Greece on the one hand and the American Articles of Confederation and Constitution on the other received more or less consideration from the members of the state conventions called to consider the question of ratifying the Constitution. In the Virginia Convention Madison made extensive use of the information which, as we have seen, he had so industriously collected. Monroe on the other side made appeal to the lessons of Greek history, interpreting them in an antifederalist sense. In general, however, it was the Federalists who made this appeal,—Ellsworth in the convention of Connecticut, Hamilton in that of New York, Davie in that of North Carolina. James Wilson, however, who took the leading part for the Federalists in the convention of Pennsylvania, declared his belief that the information extant regarding the confederacies of the ancient world was not sufficiently detailed or trustworthy to enable the disputants on either side to draw valid inferences concerning the new federal experiment proposed in America.

In days when the study of the classics in American colleges hardly carried their pupils

beyond the point now reached by the best preparatory schools, it is plain that the "fathers" could have had no such knowledge of Greek history at their service as is obtainable in our day, after all the learned labors of three generations of historical and philological scholars. But, so far as the lessons of Greek history could be known, it was natural that they should be invoked rather by the Federalists, or advocates of the new and stronger Constitution, than by their opponents. If the history of Greek confederations taught anything, it taught the necessity of greater centralization than these leagues had possessed. The Federalist writers and orators were trying to persuade the people of the United States to substitute a government acting directly upon individuals, invested with coercive power, and possessing strong central institutions, for one acting only upon states, with feeble powers and inefficient organization. It was easy for them to show that the Amphictyonic League had succumbed to Philip of Macedon and had failed to preserve the liberties of Greece, because of the want of any adequate authority in the central or federal body. It was easy to show that, even in the better organized Ætolian and Achaian Leagues, there had not been sufficient strength in the federal bond to save these important confederacies from falling a prey to the all-embracing power of Rome. Their history, as the authors of the *Federalist* say, "emphatically illustrates the tendency of federal bodies rather to anarchy among the members than to tyranny in the head."

The Lycian and Achaian confederations seem to have been especial favorites with those who advocated the new Constitution for the United States, because, compared with other Greek leagues, they had central governments of considerable strength. The confederation of the Lycians was of additional interest because, alone among ancient confederacies, it allowed a proportional legislative representation, the larger members of the league possessing more votes than the smaller. Of the Achaian League the writers of the *Federalist* say:

"It is much to be regretted that such imperfect monuments remain of this curious political fabric. Could its interior structure and regular operation be ascertained, it is probable that more light would be thrown by it on the science of federal government than by any of the like experiments with which we are acquainted."

So far as ancient confederacies are concerned, they were right. The constitution of the Achaian (or Achaean) League presents so interesting parallels to that of the United States, as well to deserve special description.

Throughout the most brilliant and famous period of Grecian history, the fifth and fourth centuries before Christ, the Achaian towns, lying in the narrow strip of land between the northern mountains of the Peloponnese and the shore of the Corinthian Gulf, had played almost no part, though their inhabitants seem to have been regarded with much respect by the rest of the Greeks. These towns had from of old been joined in a league, which, during the troubles that ensued under the successors of Alexander, had been dissolved. But about B. C. 280 the cities began to draw together again, and soon a federal republic had been organized in Achaia, embracing ten cities and enjoying a regular constitution. The chief characteristics of a federal republic are, that the units of which it is composed have complete control each of those affairs which concern itself alone, while a general government has complete management of such matters as concern the whole body. In its relations to other countries it is one state, in its relation to internal affairs it is many states. Such a republic was the Achaian Confederation. The cities were originally perfectly independent states; and after they joined the league they were still independent in their local affairs. Neither Patræ nor the general government itself had any more voice in making the municipal laws of Dyme than New York or the United States has in making the laws of New Jersey. But in all affairs which concerned the whole league there was a general government; the supreme power was vested in the sovereign popular assembly of all the Achaians, the congress of the league. This congress, however, was not a representative, but a primary assembly, at which all the Achaians of all the leagued cities might appear, and of which the meetings were held annually, at first at Egium. But though all men *might* attend, it is evident that the inconvenience and cost of the journey would deter many from going. Accordingly, the assembly, though in theory democratic, was in reality aristocratic; but it never became oligarchic. The votes in the assembly were taken not by heads but by cities, as, in our own House of Representatives, in the special

case of election of the president by the House, the vote is taken by states.

The meetings of the federal assembly were always very brief, and therefore much more power was left in the hands of the magistrates than at Athens, for instance, where the popular assembly could be called together every day. These magistrates consisted of the general (*strategos*) of the Achaïans, the ten ministers who formed his cabinet council, the secretary of state, the under-general, and the general of cavalry. The last two were purely military officers. The ten ministers were originally chosen one from each of the ten Achaïan towns, but when the league was extended, as it afterwards was, to other cities, till it finally occupied the whole Peloponnesus, the ten ministers were chosen without regard to locality by the general assembly. In the mode of their election they were thus different from either the English or the American cabinet, but in their position after election they were much like the latter. But inasmuch as all citizens had a right to appear in the general congress, the ministers could do so, in which respect they were more like the English cabinet than like that of the president of the United States.

But the chief magistrate of all was the general, or president. He was during his term of office the official head of the state. In this respect he differed from Pericles and the other leaders of the Athenian state, who governed the state, but did not have an official position above that of all other men. Rather was the Achaïan president like an English prime minister or a president of the United

States. Just as the American president is head of the state both in civil relations and in military relations, so also was Markos of Keryneia, the Achaïan Washington. The Achaïan president, however, unlike the American president, but like the English prime minister, was present in all meetings of the assembly, over which in fact he presided. He guided its deliberations and shaped as well as executed the policy of the republic. He was elected for one year by the Achaïans in Congress assembled, and could not be elected for the next year, but could for the year after. Great power was thus put into his hands, but it does not appear to have been abused. The confederation had also a senate of one hundred and twenty members, elected from the different states, but concerning it we know little.

Such was the constitution of the Achaïan League, under which it made a noble effort, under the guidance of patriots like Aratus, Philopœmen, and Lydiadas, to unite southern Greece in a strong resistance to the overshadowing monarchy of Macedon. But of its history, and of that of the Lycian Confederacy, which seems to have had a still more perfect constitution, the fathers of the American Constitution knew little. They were not deeply learned in the political antiquities of the Grecian world. They had no opportunity to be. But such knowledge as they did possess they applied with remarkable acuteness and good sense to the problems with which they were concerned, and it is this which invests with interest the study of the use they made of Greek history.

## THE MAKING OF PAPER.

BY ARTHUR ALLEN BLACK.

THE beginnings of industrial art may be traced back to a remote period in the world's history but the inventive genius which has revolutionized the social structure is essentially a product of modern civilization. The waging of war and conquest, and the downfall and reconstruction of empires, which monopolized the efforts of men and nations for so many centuries, furnished no incentive for a cultivation of the arts of industry. It was not until the basis of civilization had changed from that of conquest

that enough scope was offered for individual talent to make a new era—an industrial era—possible. It is the province of this article to deal with but one development of this new era, the paper-making industry. An American paper trade journal aptly joins commercialism with the development of intellectual life in the statement, "The consumption of paper is the measure of a people's culture." And so it has been since the obscure date when paper was first made. It is a singular fact that this industry to which modern cul-



ture and learning are so greatly indebted had its beginning in a heathen land.

Probably the first paper makers, in a modern sense, were the Chinese, who reduced the wool of the cotton plant to a pulp and by the addition of a few simple materials produced a fibrous matter which yielded to their crude process of manufacture. We may be reasonably sure that paper was manufactured in Asia as far back as the second century B. C., but there is no evidence of its use in any of the Asiatic countries until about the beginning of the eighth century. Whatever nationality may have first manufactured paper it is certain that the Arabs were the original propagators of the art. At the time of the capture of Samarcand in 704 A. D. the Arabs learned the art and from that time the use of paper rapidly spread throughout their empire. There are to-day many Arabian manuscripts preserved in Europe bearing date of the ninth century.

As culture and learning were transmitted through the medium of paper, so was the idea for the manufacture of paper borne on the winds of commerce. In Europe the first real manufacture of paper was carried on by the Moors in Spain. With the Arabian occupation of Sicily came the manufacture of paper, although there as in Spain the only kind of paper made was cotton. When the downfall of Moorish power in Spain came about, the manufacture of paper in that country ceased almost entirely, and as it declined in Spain it increased in Italy to such an extent that the Italians became famous in the fourteenth century for the excellence of the paper which they were able to produce. At Rome paper was used in the tenth century and even in that preceding it is said to have been used for papal bulls. There is evidence also of its use at the end of the eleventh century by the Empress Irene in her rules for the nuns of Constantinople. In the twelfth century Spain appears to have been the greatest paper manufacturing country and Italy second. From Spain a knowledge of the art was introduced into France as early as 1189, where the developments in the manufacture of paper came about so rapidly that in addition to supplying the needs of the home market a large surplus product was sent to supply neighboring markets by the French manufacturers.

In the fourteenth century Germany progressed rapidly in the art of making

paper and by the fifteenth century France and Germany ranked first among the paper producing countries of the world. By the fifteenth century Holland had advanced sufficiently in the manufacture of paper to be classed with France and Germany, and as late as the sixteenth century England received her paper supplies from these three countries. Toward the close of the fifteenth century the first paper mill was built in England and for nearly a half century it was the only one within the borders of the United Kingdom.

By the time commerce had succeeded in filling a part of its office in disseminating a knowledge of the art into a considerable portion of the known world, there came a change in the process and materials used in the manufacture of paper. As the art became more widely known it spread into districts where cotton was not a natural product and it became necessary in the manufacture of paper to use materials which could be more readily and easily obtained. First the practice of mixing rags arose, then came the gradual substitution of linen. In the latter half of the thirteenth or beginning of the fourteenth century there is evidence that the cotton paper, which up to this time had been the chief kind manufactured, was supplanted in a large measure by that made from linen rags.

The distinguishing features of the paper made about the beginning of the fourteenth century are such as to excite the interest of one following the history of this industry. In this latter half of the nineteenth century it would be well-nigh impossible to draw any exact line of demarcation between the different grades of paper manufactured, in order that a person unacquainted with the details of the business might understand such a division correctly. At that time, however, when the art of paper making began to grow with new rapidity there were only two kinds of paper manufactured. The first was cotton paper, made after the oriental fashion, and the second was linen paper easily distinguished by watermarks. By the middle of the fourteenth century the manufacture of linen paper was carried on generally throughout Europe and but little cotton paper was made except in southern Europe after that time.

It is maintained by some writers that the wide use of cotton paper was continued long after the manufacture of linen of finer quali-



ties had begun. If we can trust the authority of recent investigators, however, the many examples of cotton paper manuscripts written and preserved in European countries and cited as such are in reality nothing but vellum. The ancient fragments of the Gospel of St. Mark preserved at Venice are thought by some to be of cotton paper, bark, and papyrus, but in truth they are written on skin. One of the oldest documents in existence at the present time written on cotton paper is a deed of King Roger of Sicily bearing date of the year 1102, and there are other documents of kings of Sicily as late as the twelfth century. There is now at Vienna a charter of Frederick II., dated 1228, written on cotton paper, and it is worth noting in this connection that shortly after this date Frederick prohibited the further use of paper for official instruments and substituted vellum in its place. The use of vellum is characteristic of the time. In most instances that used for imperial documents was of a blue tint while the inscriptions were made in gold.

The change which came in paper making early in the fourteenth century is easily noted by those marks which were to be found in the linen paper of that time distinguishing it from all other kinds. These watermarks, for they were so called, are of no little importance historically, inasmuch as we are able to decide with a fair degree of accuracy the different channels in which the paper trade of different countries flowed and determine almost exact periods for undated documents. The paper of this period in addition to the watermarks which distinguished it was characterized chiefly by its firm texture, stoutness, and the large size of its wires.

In the fifteenth century the texture of paper generally became finer and the watermarks more elaborate. In the sixteenth century the paper makers, *à la mode*, inserted their names in the watermarks. If it is possible for us to-day to apply the term "decorative art" to the ornamentation of furniture, or china, or any of the other numerous articles of manufacture lying outside the province of real art, it is reasonable for us to assume that decorative art, as applied to paper-making, had advanced rapidly up to the time of the sixteenth century. The watermarks which distinguished the linen paper were artistic triumphs so far as this infant industry was concerned. There were many designs woven

into the fiber of linen paper: animals, birds, flowers, fishes, heads, armorial bearings, and domestic and warlike instruments formed the basis of many artistic works. The extensive trade in paper and its wide use during the fourteenth and fifteenth centuries is indicated by the great variety of subjects chosen for the watermarks; the designs used being of such a local or national character that there is left no doubt not only of the quality but as to the quantity of the paper produced at this time.

The manufacture of paper was carried on by a crude process almost up to the beginning of the present century. Until the invention of the paper machine the most simple devices were employed in producing paper. In the last year of the eighteenth century Louis Robert of Essonnes, France, invented the machine which was destined to instill new life into the industry which had been struggling for centuries and which, in spite of its primitive methods, had been gradually forcing its way to universal recognition. The French government placed a premium on Robert's invention and granted him a patent for fifteen years. Three years later the machine was introduced into England by St. Leger Didot and afterwards perfected and improved by the Fourdriniers, whose name the machine bears to this day and to whose zeal must be attributed the practical and economic value of the new machine to the paper trade. It is a fact worth noting that St. Leger Didot was a member, and Louis Robert an employee, of the most famous family of printers in the eighteenth and indeed the nineteenth century; a house founded in Paris in 1713, which for one hundred and eighty years has held the highest place among the printers and makers of books in France. After the invention of the art of printing, about 1450, came the printing machine, the paper machine, and then the rapid progress of the art of paper making throughout the world, both as an industry and an agent of a new civilization.

In 1690, fifty years after the introduction of printing into the American colonies, the first paper mill was established in America. Wilhelm Rittenhausen, a German, was the first paper maker in this country, his mill being located on a small stream flowing into the Wissahickon River, a few miles from Philadelphia. The first paper mill in New England was established in 1730, near Boston, but for nearly one hundred years after the

first mill was built the manufacture of paper in America was largely confined to the provinces of Pennsylvania, New Jersey, and Delaware. Philadelphia was the literary center of the country, and from that point the new industry radiated. Benjamin Franklin, whose name is connected with the invention of one of the first printing machines, is said to have established eighteen paper mills in the vicinity of Philadelphia. In all there were about forty paper mills in operation in this country during 1770.

Among the industries of the United States that of paper making now holds fifth place. During 1892 there were a few more than 1,100 mills in operation in this country, having an annual capacity of about 16,000,000 pounds of paper. Of this output about one fourth is used in printing newspapers and books; nearly as many pounds for wrapping paper; about a half million pounds for writing paper and nearly the same amount for use in the building trades. The average price of newspaper runs from 2½ to 3 cents per pound; that of book paper commonly used from 4½ to 6 cents, the grades more highly finished selling as high as 12 cents; and writing papers from 8 to 18 cents per pound. The paper of to-day is made from a variety of ingredients—such as old rags, straw, wood pulp, old printed and unprinted paper, and many chemicals. The best writing papers are still made of linen rags which are imported chiefly from Egypt and China. These rags are rendered serviceable by a process of dusting, beating, and boiling, and after being in a way cleansed by the addition of chemical solutions, they are made white by the application of what is called a bleaching powder, and then rolled out under heavy pressure, the continuation of the process welding the fibers together finally into a regularly and evenly formed sheet of the desired finish and color. Our ordinary newspapers are made largely of straw, wood pulp, and chemical materials. The paper on which two of the greatest American daily newspapers is printed is made entirely of wood.

Besides the part which paper has played in the march of civilization, having made possible a world-wide literature for all peoples and classes, from the most costly art productions and the finest volumes down to the voluminous modern newspaper which sells for a song merely, other offices have been formed for pa-

per. It is considered a necessity in the practice of photography; in the business world thousands and millions of packages are packed and wrapped in pasteboard boxes with paper coverings; a certain species of paper is taking the place of shingles and slate for the roofs of houses in many localities, while it is being used in place of plaster, to say nothing of the innumerable uses to which it is put in ornamenting the interior of the average home. The car wheels which have contributed no little to the safety and speed of railroad travel are made of paper; shoes were made from paper in Japan many years ago and some American manufacturers have deceived the public by producing "leather" shoes made after the same fashion. Water tanks and pipes, household utensils, such as tubs and buckets; waterproof hats and some articles of clothing, many of the "linen" collars and cuffs, are made of a species of paper. The uses to which paper is put in these latter days are infinite.

No better evidence of American progress in the world of culture and learning, as well as in this industry which now supplies all American demands is to be found than in the statistics which cover a little more than the last century of American history. The first American newspapers were issued in the thirteen original states: Massachusetts in 1704; Pennsylvania in 1719; New York in 1725; Maryland in 1728; South Carolina and Rhode Island in 1732; Virginia in 1736; Connecticut and North Carolina in 1755; New Hampshire in 1756; and Delaware in 1761. In 1775 at the breaking out of the War of Independence the number of newspapers in the colonies was 37, the total annual circulation of these same papers being not more than 48,000 copies. The comparison of these figures with those of to-day is startling. In 1892, according to the most reliable data obtainable, the aggregate number of newspapers, magazines, and periodicals in the United States was 20,115, and the total circulation of the same for the year 1892 amounted to many *billions* of copies.

It is said that more paper is annually consumed in the United States than in any other country in the world. Nor is this strange, for the new world has been rapidly populated and its industries have grown and multiplied proportionably. The population of the country has increased from 3,589,063 in 1790 to 62,830,361 in 1890. From those small be-

ginnings which date back to the time when there was no such thing as American independence we have come to be an industrial nation, and as independent commercially as we are politically. The art of paper making has exerted much the same influence the world over. As an industry it has pushed its way well to the front and everywhere it has played a part in the world's advancement. Chronicling a period of French history early in the last century Carlyle was pleased to style it the Paper Age. "Call it at least paper," he wrote, "which in many ways is the succedaneum\* of Gold. Bank-paper,

wherewith you can still buy when there is no gold left; Book-paper, splendid with Theories, Philosophies, Sensibilities,—beautiful art, not only of revealing thought, but also of so beautifully hiding from us the want of thought! Paper is made from the *rags* of things that did once exist; there are endless excellences in Paper." As an industry the making of paper along with the art of printing is now to be classed among the foremost in the world and as agents of civilization, paper and printing are to be reckoned with the first.

—  
nounced as spelled, with the accent on the third syllable. *dä*.

\*A Latin derivative meaning substitute. It is pronounced as spelled, with the accent on the third syllable. *dä*.

*End of Required Reading for June.*

### THE POLE STAR.

BY PHILIP BURROUGHS STRONG.

YON star, that day and night, unseen or seen,  
Dost keep thy steadfast station in the sky;  
To whom for guidance millions lift the eye,  
At sea, where deserts stretch, on prairies green;  
Thou shalt (our globe doth shiplike so careen,  
Complexly swayed) when centuries have passed by  
Lose name and office; men shall then rely  
Upon another, thee forgetting e'en.  
Yet thou dost change not though earth's pole doth swerve;  
And when thy certain cycle shall have flown  
Thou shalt thine olden place and province hold;  
So truths once taught, that did their fame deserve,  
Though changeful man may long discard, disown,  
Shall yet be held and heeded as of old.

### IBSEN'S "PEER GYNT."\*

BY HJALMAR HJORTH BOYESEN.

"PEER GYNT," which is the most imaginative of Ibsen's works, was first published in 1867, and after having waited for a quarter of a century, has finally been translated into English. It is primarily a satire on the Norwegian national character, as Ibsen conceives it to be. Peer is meant as the type of the modern Norseman with his boastful patriotism which finds consolation

in a heroic past for the impotence of the present. His grand intention reconciles him to his paltry performance. He lives a heroic dream-life and deludes himself with visions of glory which he himself half believes to be real. His fantastic mendacity acts as a safety valve for his pent-up spirit. He "lies himself great." Though to his neighbors and acquaintances he is a worthless and shabby scamp, a liar, a braggart, and a ne'er-do-weel, he is in his own estimation a tremendous fellow; and no amount of ridicule and

\*Peer Gynt. A Dramatic Poem by Henrik Ibsen. Authorized Translation by William and Charles Archer. London and New York. 1892.

contempt can disabuse him of this pleasant illusion. I fancy, however, that the author means to hint in his persistent emphasis of this motive, that Peer had possibilities in him. His strength finds no field of action in the cramped condition to which his birth has consigned him; accordingly his restless energy takes refuge in the realm of imagination, where he performs all the fabulous deeds for which reality denies him the opportunity. He is psychologically comprehensible, even when he cuts the sorriest figure; for it is a fact, and by no means an uncommon one, that the paltriest lives may be irradiated with the fantastic light of wonderland, without being at all, as far as the world is concerned, redeemed from their paltriness.

Brand and Peer Gynt are antipodal characters, spiritual contrasts, and the latter was, no doubt, conceived by the poet as the complete antithesis of the former. Brand is the incorporation of the ideal of renunciation, the realization of self by the crucifying of self, in obedience to the call of duty which he believes to be from God. Peer Gynt, on the other hand, is the incorporation of the spirit of compromise, the realization of self by indulgence of self and the satisfaction of every sordid appetite. Peer's motto is to be himself; and he acts upon the supposition that this precious self of his is realized and developed by giving full sway to every lawless impulse and desire. Brand develops a dominant personality by the crucial test of suffering and sorrow, as the pure metal is purged from the slags in the flaming furnace. Peer Gynt values the crude product of his self, as it is, and fancies that a mere bundle of appetites, desires, and pretensions constitutes a personality worth cherishing and preserving. There is an obvious allusion here to the Norwegian people, who, according to the poet, in their fabled grandeur forget their littleness, though habitually governed by mean and petty motives in daily conduct, yet have a tremendous sense of their excellence, as compared with other nations. However, I fancy the Norwegians are not exceptional in this respect; for I never knew a nation yet that was habitually governed by high motives; or one which was not deeply convinced of its superiority to all the rest of the human race.

It is an exceedingly complex question Ibsen touches upon in this problem of self-realization. What constitutes a man's self? It is, I should say, primarily that spark of

vitality which, by an inscrutable law, is transmitted to him from his parents and remoter ancestors, mysteriously compounded of elements, old and new, but newly related and adjusted in him. In this germ of life the consciousness of self-hood presently awakes. The world as it is once made, offers a certain resistance to its self-realization by opposing its wishes; and in the consequent collision of desires and interests the stronger force will prevail. Though we are all more or less influenced and fashioned by our environment, there comes a time in the life of the strong man, when the positive force that is in him asserts itself, and he makes his environment conform to him, instead of himself conforming to it. He actually wields more influence than he passively receives.

Brand, for instance, is such a forceful personality, who compels every life that comes into contact with his to adapt itself to his austere ideal, even though it perish in the attempt. Peer Gynt, on the other hand, has no such force to oppose; he is tossed to and fro like a shuttlecock by every accident that comes in his way. He does not mold circumstances; but circumstances are perpetually molding him. There is no innate virtue in him, no inherent power whereby he can assert his dominance for good or for ill. He does not, like Brand, steer ruthlessly through obstacles, physical and moral, but he goes around them. He grapples with no problem that presents itself, but he shirks it. In every relation of life where the consequences of his past actions overtake him (as when his bastard with the Troll-wench appears at his reunion with Solveig) he turns tail and runs away. Such a person, even though he have, like Peer, an unswerving sense of his own importance and proclaims himself to be "emperor of himself," is of very slight consequence in the world; and as far as the grand result is concerned it matters not whether he exist at all. At all events he counts only numerically. He is not a positive personality that contributes aught of spiritual force or virtue toward the evolution of humanity. It is obviously Ibsen's opinion that Peer in this respect is also typical of the Norwegian people. The allusions in the scene of Peer's interview with the troll-king, "the old man of Dovr ," are so pointed that there is no escape from this conclusion.

The story of the poem is briefly as follows: Peer Gynt, a scion of a once mighty family

which has come down in the world, is up-braided by his mother Aase\* for having neglected his chance to marry Ingrid, the daughter of the rich farmer of Haegstad, who had been fond of him. Peer avoids the issue and tells her some very tall hunting stories—how he rode on a reindeer buck over the glaciers, etc., and finally, to get rid of her reproaches, lifts her up in his arms and deposits her on the roof of a mill and there leaves her.

He now appears uninvited at the Haegstad wedding, where the bride has shut herself up in the storehouse and refuses to listen to the bridegroom's entreaties. Here Peer Gynt meets Solveig, the daughter of a farmer who has recently arrived from another parish. She knows but little of Peer's reputation, and allows herself to be fascinated by his bold talk and reckless behavior. She carries henceforth an ideal of him in her own heart, and persistently believes in him in spite of all obloquy. Having steelled his courage by generous potations, Peer relates stories of all his marvelous deeds, and when they are received with taunts and derisive laughter, he resolves for once to justify his reputation. He breaks into the storehouse, seizes the bride, leaps up the steep rocks where scarcely a goat could follow him, and escapes to the woods.

The second act opens, the next morning, far up in the mountains, where Peer is trying to get rid of Ingrid, of whom he is now tired. The memory of Solveig haunts him—her yellow braids hanging down her back, her modest and demure air, her hymn-book within the folded handkerchief. Ingrid employs both threats and allurements, but all in vain. Peer heartlessly abandons her. Aase, accompanied by Solveig and her parents, seeks Peer in the mountains, but without finding him. Peer in the meanwhile has indulged in coarse dissipations, yielding to every temptation that comes in his way. He meets the troll-wench, clad in green, the daughter of the Old Man of Dovrë, and is enticed by her into the mountain. The trolls first propose to kill him; but the old king interferes and offers him his daughter and half the kingdom, if he will remain and be one of them. Peer consents, and in order to fit himself for his new estate has to be remodeled according to troll fashion. To a man like Peer Gynt, convinced of his own

excellence and resolved to be himself at all hazards, this is rather hard, but, after some squirming, he reluctantly acquiesces. The motto of the trolls, however, does not differ greatly from his own. It is, "Troll, be sufficient unto thyself."

The satire on the Norse patriotic self-sufficiency, which refuses to learn from other nations and closes itself against the vital currents of thought from the great world because they are not Norse, is keen and trenchant. The injunction of the Dovrë king to Peer, that he must promise to take no account of anything that lies outside of the Rondane Mountains' boundary, hits the nail on the head; but it must be admitted that it had more point in 1867 than it has in 1893. All things that are Norse are for that very reason held to be unsurpassed and unsurpassable; and by a tacit agreement of make-believe, such as small children delight in, the pretense that they are admirable is stoutly maintained, until at last the vision is bewitched and they actually appear admirable.

The Dovrë king.

And next you must learn to appreciate  
Our homely, everyday way of life.

(*He beckons; two Trolls with pig's-heads, white nightcaps, and so forth, bring in food and drink.*)

Ask not if its taste be sour or sweet;  
The main matter is, and you must n't forget it,  
It's all of it home-brewed.

And next you must throw off your Christian-  
man's garb;

For this you must know to our Dovrë's renown,  
Here all things are mountain-made, naught's  
from the dale,  
Except the silk bow at the end of your tail.

Peer.

(*indignant.*)

I haven't a tail!

The Dovrë king.

Then, of course, you must get one.  
Have my Sunday tail, Chamberlain, fastened  
to him.

Peer.

(*peevishly.*)

Ha! would you force me to go still further?  
Do you ask me to give up my Christian faith?

\* Pronounced *Oast*.



## The Dovrë King.

No, that you are welcome to keep in peace.  
 Doctrine goes free; upon that there's no duty;  
 It's the outward cut one must tell a troll by.  
 If we are only one in manners and dress  
 You may hold as your faith what to us is a  
 horror.

Having accepted all these conditions, Peer straightway conforms to all the trolls' habits, pretends to find their disgusting food palatable, their hideous faces and costumes beautiful, their discordant noises exquisite music, and their clumsy capers graceful dancing. But when the Dovrë king, seeing how much it goes against the grain with Peer, offers to slit his eyes, so that he may acquire the trolls' perverted vision, and see things actually as he now pretends to see them, Peer makes objections, and after a lengthy altercation is thrown out of the mountain. Groping in the dark outside, he touches something huge and slimy, which bids him go around. This is "the great Boyg," a monstrous troll of Norwegian folk-tale, which symbolizes custom, habit, public opinion. It is, like the great Boyg, always itself, and nothing else, and can give no other account of itself. It compels you to "go around," not *through* obstacles, to suspend your individuality; to yield and compromise rather than assert your personal force or conviction.

During his roamings in the mountains Peer finds Solveig, who, impelled by her love, has sought him far and near. Being outlawed, on account of his exploit at the Haegstad wedding, he builds a log hut in the woods which to his fancy appears a magnificent castle, and over the door of which he has nailed a pair of antlers. Just as he has resolved to live here with Solveig the troll-wench appears with her hideous imp and demands her share of him and the log hut. Peer loses courage, leaves Solveig in the lurch, and flees again to the valley. There he finds his mother on her deathbed; and in a wonderfully touching scene he refuses as ever to face the situation but beguiles her dying hour with a motley phantasmagoria of folk-tales and wildly distorted facts and fancies.

The fourth act opens with a scene in the Mediterranean on the coast of Morocco. Many years have elapsed and Peer, now a middle-aged man, has returned in his own pleasure yacht from America, where he has

made a fortune by profitable speculation in slaves, Bibles, missionary enterprises, whisky, and whatever else has come in his way. His companions flatter him and pay to him the homage due to the successful man; but when he goes ashore, they sail away with his yacht and all his treasures. Peer in the meanwhile has become quite pious and his various successes have strengthened him in the belief that he is under the special protection of God, who watches over his interests and takes care that no harm befalls him. This conviction, however, receives a rude shock when his treacherous comrades desert him; but is again restored when the yacht is blown up before his eyes, and the traitors perish. It is then he exclaims:

"How blissful to feel so uplifted in spirit,  
 To think nobly is more than to know oneself  
 rich,  
 Only trust in Him. He well knows what share  
 Of the chalice of woe I can bear to drain.  
 He takes fatherly thought for my personal  
 need—  
 (*Casts a glance out over the sea and whispers  
 with a sigh*)  
 But economical—no, that He isn't."

His adventure with the Arab dancing girl Anitra, his brief honors as a prophet, his questioning of the Sphinx, and his experience in the madhouse near Cairo where he is crowned "emperor of himself," occupy the remainder of the act. He takes great pride now in his shabby, tortuous, pliable self, by being which he has wound himself so dexterously through the world, and achieved such varied successes in such varied fields of enterprise. At the opening of the fifth act we meet him as a vigorous old man on board a ship bound for Norway. The ugliness of his character (if anything so negative can be called character) has hardened the lines of his face; but in his supreme self-satisfaction he has no suspicion of his own unloveliness. A stiff gale blows up which increases into a storm; and the ship is wrecked. While struggling on a plank in the water, and quaking at the thought of death, Peer is confronted with a most uncomfortable passenger who tries to rouse in him through wholesome terror a consciousness of his paltriness. But Peer shirks as usual, and is only bent upon saving his life. He finally drifts ashore and after various adventures comes to the log hut in the forest where Solveig sits, still awaiting his

return. He hears her singing within :

Now all is ready after Whitsun eve,  
Dearest boy of mine, far away,  
Comest thou soon ?  
Is thy burden heavy ?  
Take time, take time ;—  
I will await thee ;  
I promised of old.

Peer.

(*rises quiet and deadly pale.*)

One that 's remembered—and one that 's forgot—  
One that has squandered—and one that has  
saved—

Oh, earnest !—and never can the game be played  
o'er !

Oh, anguish !—here was my empire, indeed."

Yes, here was his empire, if he had but  
known it. If he had valued at its supreme  
worth the love he had won—if he had had  
the strength to rise to Solveig's conception of  
him, he would have had here a happy king-  
dom. The fantastic web of dreams and lies  
which made up the tissue of his youth mocks  
him in retrospect. He runs away from it all  
over a forest waste, in which fire has been  
raging. Beautifully imaginative is the sym-  
bolic scene with the worsted-balls, the with-  
ered leaves, and the broken straws.

Peer.

(*listless.*)

What is this like children weeping ?  
Weeping, but half-way to song,—  
Thread-balls at my feet are rolling !

(*kicking at them.*)

Off with you ! you block my path !

The Thread-balls.

We are thoughts ;  
Thou should'st have thought us ;  
Feet to run on  
Thou should'st have given us !

Peer.

(*going round about.*)

I have given life to one ;  
'Twas a bungled, crook-legged thing.

The Thread-balls.

We should have soared up  
Like clangorous voices,—  
And here we must trundle  
As gray-yarn thread-balls.

Peer.

(*stumbling.*)

Thread-clue, you accursed scamp,  
Would you trip your father's heels ?

E-June.

Withered Leaves.

We are watchwords ;  
Thou should'st have proclaimed us !  
See how thy dozing  
Has wofully riddled us.  
The worm has gnawed us  
In every crevice ;  
We have never twined us  
Like wreaths round fruitage.

So the songs which he should have sung,  
the tears which he should have shed, and the  
deeds which he should have done rise up  
symbolically, with accusing voices, sound-  
ing in his ears in the sighing of the wind, the  
dripping of the dewdrops, and the cracking  
of the broken straws under his feet. Pres-  
ently Peer stumbles in his aimless flight upon  
a most unpleasant customer—a button-  
molder, who is Death in disguise. He tells  
Peer that his grave is dug and his coffin or-  
dered ; and the time has come for him to be  
molded over. Peer is terribly shocked at this  
proposition. He who has always insisted  
upon being himself can surely not consent to  
have his soul put into the casting ladle and  
melted up like an old coin that is valuable  
only for its crude metal, from which a new  
coin can perhaps be made. But the button-  
molder will take no refusal. The exposition  
in the following dialogue is refreshingly clear  
and luminous, and contains in a nutshell the  
theme of the poem :

Peer.

I'm sure I deserve better treatment than this ;  
I'm not nearly so bad as perhaps you think ;  
I've done a good deal of good in the world ;  
At worst you may call me a sort of bungler ;  
But certainly not an exceptional sinner.

The Button-Molder.

Why, that's precisely the rule, my man ;  
You're no sinner at all in the higher sense,  
That's why you're excused all the torture-pangs  
And land, like others, in the casting ladle.

. . . . .  
You are, with your own lips you told me so,  
No sinner on the so-called heroic scale,  
Scarce middling even—

Peer.

Ah, now you're beginning to talk common  
sense—

The Button-molder.

Just have patience a bit—  
But to call you virtuous would be going too  
far.

Peer.

Well you know I have never laid claim to that.

The Button-molder.

You're just medium then, or only just so-so.

A sinner of really grandiose style

Is nowadays not to be met on the highways.

-For that more is demanded than to wallow in mire;

Both vigor and earnestness are required for a sin.

Like all the unsuccessful waste human material which turns out nothing in particular, Peer can therefore claim no individual immortality; for there is nothing individual in him to survive. This thought, which Lessing was one of the first to express (unless Plato who said most things thinkable on this subject, may have anticipated him), is repeatedly hinted at in Browning; only with him it is rather the careless butterfly soul, living its life only in the senses and unconscious of any higher aspiration which forfeits its immortality:

"As for Venice and her people, simply born to bloom and drop,

Here on earth they bore their fruitage, mirth and folly were the crop.

What of soul was left, I wonder,

When the kissing had to stop?"

I fancy that most of us who share Peer Gynt's conviction as to his own preciousness, would plead as earnestly, and be as deeply revolted at this idea of individual extinction. And especially those of us who share his fatal delusion that a mere incorporated appetite, feebly flavored by a few foolish vanities and pretensions, constitutes an individuality would echo his alarmed outcry, his strenuous arguments, and his entreaties to be granted a respite wherein to procure witnesses and testimonials as to his worth and character. The button-molder finally grants his request and leaves him with the warning that they will meet again at the next cross-roads. Peer goes to the Troll-king, the Old Man of Dovrë, and begs him to testify to the fact that he had refused to have his eyes slit and be transformed into a troll. But the old man reminds him that he had adopted in practice the trolls' motto; and that he has as a matter of fact always lived like a troll. Therefore he declines to grant the testimonial. At the next meeting with the button-molder Peer succeeds in securing another respite, which is to be the last. In his desperate strait he seeks a lean wayfarer,

clad in clerical garb, who turns out to be his Satanic Majesty. Peer, in his utter horror of personal extinction, applies to him for a temporary abiding place, and recounts all his sins, making them as black as possible, in the hope of securing admittance. But Satan laughs at them all, as being of no account, and laments the constant decrease in the supply of souls. The great sinners are getting scarcer and scarcer; and the great bulk of humanity have to be re-cast and re-cast, before they attain any sort of definite individuality, fit either for heaven or hell.

Peer, crushed and terrified, trembles at the thought of his next meeting with the button-molder. Then he bethinks him of his sin against Solveig, which must certainly be black enough to entitle him to survival in hell; and on the "quick soles of anguish" he hastens to her cabin in the woods, pursued by the button-molder. This time he does not go around, but rushes straight in, crying aloud to Solveig to proclaim his sin. Solveig, who is a blind old woman, straight-backed and gentle, recognizes his voice and goes to meet him.

Peer.

*(flings himself down on the threshold.)*

Hast thou doom for a sinner, so speak it forth!

Solveig.

He is here! he is here! Oh, to God be the praise!  
*(stretches out her arms as though groping for him.)*

Peer.

Cry out all my sins and my trespasses.

Solveig.

In naught hast thou sinned, oh mine own only boy.

*(gropes for him again and finds him.)*

The Button-molder.

*(behind the house.)*

The sin-list, Peer Gynt!

Peer.

Cry aloud my crime!

Solveig.

*(sits down beside him.)*

Thou hast made all my life a beautiful song.  
Bless'd be thou that at last thou hast come!  
Bless'd, thrice bless'd, our Whitsun morn meeting.

Peer.

Then I am lost!

*(Peer, in the hope of wringing from her an accusation, asks her if she knows where he has*

been since he left her; to which she replies with the beautiful confidence of a loving woman: "In my faith, in my hope, in my love.")

Peer.

Thou art mother thyself to the man that's there.

Solveig.

Ay, that I am; but who is his father!  
Surely he that forgives at a mother's prayer.

Peer.

*(A light shines in his face; he cries.)*

My mother; my wife; oh, thou innocent woman!  
In thy love, oh there hide me, hide me.  
*(Clings to her and hides his face in her lap. A long silence. The sun rises.)*

Sentimentally satisfying though this ending is, it is to my mind a trifle melodramatic and leaves the problem unsolved. Whether Peer's destiny is left undecided, or his final salvation is implied, it leaves him, personally, just as paltry as ever, and worthy of no better fate than the button-molder's ladle. I can comprehend how a good woman's love can become the saving of a man, if he shares his life with her, or in noble renunciation cherishes his own love for her, and tries to live up to her ideal of him. But I cannot comprehend how a woman's love can change the sub-

stance and fundamental character of a man's soul, and make of a hoary poltroon like Peer Gynt anything but what he is. That would simply mean his extinction. It is surely not for his worth that Solveig loves him; and I cannot conceive of any natural or even miraculous process by which her affection can be imputed to him as a merit, far less transform him (when he is probably well up in the seventies) into anything sufficiently definite and stanchly individual, to exempt him from the cruelly beneficent law which the poet himself has expounded in such masterly dialectics. Ibsen is the last poet from whom we should have expected such a concession to a mere romantic convention. If the retort is made that Goethe has done the very same thing in the Second Part of "Faust," I must beg to differ. Faust, after his sin, passes through a long discipline of sorrow and purifying experience, before he is reunited with Margaret in heaven. The whole Second Part, which is supposed to occupy nearly half a century, is devoted to his spiritual and intellectual evolution.

In spite of this flaw in "Peer Gynt," which probably nine readers out of ten would count a merit, I yield to no one in recognition of the brilliant originality, vigor of thought, and keenness of wholesome satire which the poem, as a whole, displays.

## A STUDY OF FOUR VOCATIONS.

BY JUDGE W. W. CARRUTH.

A BOSTON physician says:  
"Yes, I practice in the city now, but after twenty—yes, it is nearly twenty years since I moved here—I don't know whether I wouldn't have done better to have spent my life up in Worcester County. Of course I make more money here; that is, I take more money here, but I have to spend a great deal more.

"Will doctors accumulate money sooner in the city than in the country?" Well, that depends on the individual doctor; and as to money, doctors are just like other people; and you know what that means. Some people will save money anywhere and under any circumstances—other people will have no money at the end of the year if you were to pour the product of the mint into their hands.

Collections are rather better in the city than in the country, because in the first place there is more money in circulation in the city, but principally because a city practice is more a matter of business than a country practice. Here in the city I have many patients about whom I know scarcely anything excepting such knowledge as is necessary to enable me to prescribe for them. Such patients come to me or send for me expecting to pay, and they do pay. My collector does not hesitate to press them for payment, I suppose; I never hear anything about it, at any rate. But in the country it is altogether different. There a physician not only knows all about his patients, but he knows his patients' parents and grandparents, and their children and grandchildren, and their sisters and their cousins and their

aunts; they are like your own flesh and blood; if they don't pay you cannot press them. Usually you know just why they have n't paid: the crop was poor, or they have been obliged to shingle the house, or they have been disappointed in selling an acre or two of land, or 'father has n't been able to earn a cent for the past six months.' You see how it is—you attend them just the same and wait till they can pay.

"Yes, most physicians are graduates of some medical college, in fact they must be, as the law now stands almost everywhere. Medical societies are a help to physicians as a rule, no doubt about it. If one has time to attend their meetings, a great many useful hints will be absorbed. No, they do not tend to narrowness, but the contrary.

"No, I do not think we are wrong to refuse to consult with physicians of other schools. It is not because we may not be willing personally to consult with them when requested, but it is because of the mental impossibility, if I may so express it. There can be no consultation unless there is one fundamental idea or theory on which we are agreed, to begin with. For instance: I hold that a broken limb can be healed only by certain mechanical methods skillfully applied; how then can I consult with a man who declares that if the patient believes with sufficient faith that his limb is not broken it will be restored to its usefulness? I am putting this as a very extreme case and only by way of illustration. Any intelligent doctor will welcome information however novel or from whatever source it may come, but he must deal with truths, not absurdities. Yes, of course the mind has a great deal to do with the body; this has been known and acknowledged from the beginning of time.

"Yes, certainly, there is such a thing as a diagnosis; that simply means determining what is the matter, as we say in common speech, and if you ask whether I make my diagnosis independently of my knowledge of human nature, I must, to be precise, say no. For my knowledge of human nature, whatever of such knowledge I may possess, is always with me, whether or no. When I see a patient whose symptoms are obscure and furnish no clue to the trouble with which he declares himself to be suffering, I suppose what you call my knowledge of human nature leads me to suggest to myself certain guesses as you might call them; these guesses I proceed to follow up by questions to see if

they have any foundation; in this case a knowledge of what you call human nature would certainly be a help. But there are diseases which are found in other animals than man; so when I see a sufferer with well-marked symptoms of one of these complaints my knowledge of human nature is not drawn upon. This again is only for illustration.

"Is experience the great teacher?" Yes, to some it is; others learn little or nothing from experience. The proverb says, you know, that experience is the teacher of fools, but this I utterly deny. It teaches those who are capable of learning, but the fool will make the same mistake over and over again. Some men actually know less after practicing ten years than when they graduated.

"Yes, medical science has made great progress since I began to practice and a physician of my age must be wide awake to keep up with it. This is the rock on which many men split: because the treatment and practice were so and so when they graduated, they must be so and so now. They have kept their ears and eyes shut to the advance of science. A doctor must keep his mind in a receptive condition."

About lawyers: I am always ready to talk about lawyers and to answer that old question, "Can a man be a practicing lawyer and always tell the truth?" and my answer is, "No, most decidedly no, he cannot." No one of us, lawyers or not, always tells the truth. We all tell untruths from a variety of causes, by mistaken observation, through misinformation received from others, and finally willfully, when we consider it sufficient for our interest to do so. Don't be shocked, but examine and see if this is not so. It is only the third class, the willful untruth, that you will dispute about, the first two classes of untruths you readily admit.

Now if I should happen to be carrying home at night a large sum of money and met a robber who demanded whether or not I had any money with me, I would say no, which would be a willful untruth but perfectly justifiable. No one ever thought the less of George Washington because he deceived Cornwallis by a letter containing untruths. And, as in war, such deceit has always been recognized as violating no law human or divine, so in private life, where demands are made or questions are asked by persons who



have no right whatever to make those demands or ask those questions an untruth in reply may be perfectly justifiable. It is simply the law of self-defense. Such untruths are not lies, for a lie is a willful misstatement of a material fact told to a person who has a right to know the truth. So if you ask if lawyers tell lies I can only say that as a class they tell as few as any people, and that they are all agreed that a liar is despicable and that lying is a deadly sin. There is nothing in the profession of a lawyer which conflicts with a purity of action of a standard as high as that maintained by any profession, trade, or class in the community.

You ask as to fees? No, they are not regulated by law any farther than this: a lawyer is entitled to charge what his services are worth, and that depends upon all the circumstances of each individual case, and nothing can be more variable. For instance: Some years ago I consulted a very eminent lawyer many times regarding a will case. The case was settled without a trial and I asked him for his bill. "Well," said he, "if you really think I have been of any service, you may pay me fifty dollars." Now I know that shortly before this he had received in one check from a railroad magnate fifty thousand dollars for services in a consolidation of corporations or something of the kind, and in my case I would cheerfully have paid—and could have afforded to pay—five or ten times the amount he charged. I knew when I went to him that his bill would be a reasonable one, and it was. But a young lawyer must not expect to grow rich and he must avoid the reputation of being an expensive man to consult. Better for him to practice for no fees than not practice. Better for him to have made five hundred dollars out of one hundred cases or clients than to have made five hundred dollars out of one case or client. A lawyer's yearly income ought to reach, say, a thousand a year after two or three years of practice; but here again each case stands by itself. Influential friends or relatives sometimes throw business into a young lawyer's hands so that he may have a large income from the start.

As to rivalries and jealousies in the profession it is as free from them as is possible to human nature. This is due very much to the fact that the training and practice of a lawyer teach him to differ and to dispute without personal bitterness; for *abstract* questions make up a large part of the matter over

which lawyers argue and, in one sense of the word, quarrel; and a self-willed and opinionated lawyer is usually disciplined into docility and a proper self-distrust by running against the court of appeals.

"Yes, I am a literary man and can speak for that class perhaps as well as any one. I began many years ago and have covered a good deal of ground with my pen. 'Have I written a book?' Yes, and reviews, newspaper and magazine articles.

"No, there is not a living in it unless you call from four hundred to six hundred dollars a year a living; and your pen cannot be idle much of the time, either, to make this. The literary man who has no profession or business will usually have a very hard time. Brilliant success, that is to say a success which will enable him to earn three or four thousand dollars a year for a series of years, depends upon two conditions: he must have remarkable ability, and then he must be fortunate enough to find a publisher who will recognize his ability. The literary man must first of all grind his pride to dust—and throw away the dust. He must not be ashamed to offer the fruit of his brain and pen—this combination of intellectual and physical labor—from door to door, and be turned away many times before he finds a purchaser. It is not really quite as bad as that, for we send our manuscripts by mail and publishers and editors are as a rule very civil and courteous in their correspondence; but he must not expect his writing to sell simply because he has written it, neither must he suppose that because one publisher or periodical refuses it, all will. If you believe your article has merit, keep it in the market, keep offering it until the whole list has refused it. Then say to yourself that the world has not yet advanced sufficiently to appreciate you, and go to work quietly and write an article more adapted to the world as it is to-day, and put that on the market.

"No, I would not advise a young person to adopt literature as a profession. The best writings, aside from works of the imagination, are the fruits of experience, and it is impossible that the young person can have had the experience from which to draw. What I say need not cool the ardor of any aspirant, young or old, for literary fame. If you have anything to write about, write it.

"The literary life is not without its enjoy-

ments, however, and perhaps its greatest is this: it brings one in touch and sympathy with the best people of the world; by best people I mean those persons whose intellects and hearts are the most active and sympathetic. These are the people to whom I am talking as I scratch my pen over the paper, and although I have said that the literary man must be without pride I still think we all retain enough to be pleased or displeased with praise or censure."

"Would you really like to know about an editor's life? Well, I will tell you what I can, and that is a good deal, though I don't pretend to know everything about it. I didn't establish this newspaper. It was started perhaps fifty years ago and struggled along, paying its owner, who was also its editor, a bare living for some years. That was in the day of small things. Then three of the young men connected with the paper thought they could do better with it if they owned it and they bought it. These men put business methods and enterprise into the paper and its success ever since has been all that they anticipated. Yes, advertisements are the great source of income and the larger the circulation the better, of course, for the advertisers. Yes, I pride myself on the circulation, and if it were to decrease I should look to see where I had been at fault. For it is my duty to produce a publication that people want, and it is not an easy task.

"Every department of the paper is thoroughly organized, and I as the editor superintend—and write, do you ask? Yes, more or less. 'And look over contributions and manuscripts?' Yes, either I or some one whom I can trust looks over every scrap of

writing that reaches our office. And as you may suppose only a very small portion of the matter sent us for publication is really what we want. 'Do we pay for what we use?' Yes, at the rate of six dollars a column. No, nobody could get rich writing for the papers.

"How do I get along with other editors? Why, I imagine the relations between editors are not very different from those existing between business men who are in the same line of business. We know each other and frequently aid each other and very frequently compete against each other. 'For news?' Yes, for news, and for business of all kinds. No, political differences do not affect our personal relations; a good man is a good man, whatever party he may belong to, and a rogue is a rogue wherever you find him.

"What, you ask, 'are the personal benefits of an editor's position?' I must stop to consider if there are any. 'Free tickets?' Oh, yes, called free, but really paid for over and over again by notices in our columns. Really, I do not think of any one thing in which an editor is better off than any other man.

"Are we careful enough to respect private character in print? I can only say we mean to be very careful; editors differ very much in this respect, but for myself—this paper errs—if it is an error—on the side of silence. And for this the press gets no credit because the virtue of silence is a negative virtue and not apparent to the public. But I have time and time again—and so has every newspaper man—been personally cognizant of matters discreditable to prominent persons and never permitted a word of them to appear in print; and this, too, when the men affected were not friends, but political or business rivals. We are not so bad as people think us, you see."

## THE CANAL SYSTEM OF CANADA.

BY ALLAN ROSS DAVIS, B. A. SC.

THE numerous articles appearing in the leading dailies and magazines during the past year relating to the question of commerce between the United States and Canada by means of canal transportation would naturally lead some readers, who may not be familiar with the interior of the country north of the St. Lawrence and the Lakes, to the belief that the Welland Canal at

Niagara, and the St. Lawrence River Canals, over which the international discussions have centered, were the only canals of importance which Canada possesses.

As a matter of fact there are several very important interior canal systems through which a large volume of trade annually flows, conducing in a remarkable degree to the general accommodation and prosperity of the

country as well as some unimportant systems which have served their day and generation. A brief outline of these canals will show that the Canadian government and people are alive to those interests which a rapidly increasing commerce demands.

In the first place it may be observed that all the Canadian canals of any importance are under the control of the Dominion government, and are carefully superintended, repaired, and enlarged, as the requirements may necessitate, by funds from the public exchequer. Beginning with the western part of the Dominion, we find no canals of any importance west of the Province of Ontario. Owing to the geological formation of the great Northwest and British Columbia it is not probable that canal systems, for transportation, will ever be adopted there to any appreciable degree. Consequently the first canal we come in contact with is the Sault Ste. Marie Canal, now under construction on the north side of the St. Mary's River, opposite the American "Soo." It will probably be opened for navigation next year.

The object of the Canadian government in building this canal is to supplement the American Canal, the rapidly increasing demands upon which rendered impossible the accommodation of the enormous volume of trade seeking admission through it, as expeditiously as might be desired. It was also felt, as may be observed from the warm discussions that took place in Parliament upon the subject, that in case of any future trouble between the governments of the United States and Canada the latter should have an independent canal between such important bodies of water as Lakes Huron and Superior, wholly upon Canadian territory.

When the fact is considered that about nine million tons of freight passed through the "Soo" canal last year, and that the value of the cargoes was upward of \$128,000,000, it will be readily understood why, in view of this and the prospective increase in freight year by year as the Northwest widens its producing areas, the American government finds it necessary to supplement this commodious canal, having a lock 515 feet long, 80 feet wide, and with a depth of 17 feet of water, with another lock of considerably larger dimensions parallel to it, being 800 feet long, 100 wide, and having 21 feet of water on sills; and why the Canadian government is justified in expending three millions in the construc-

tion of another independent canal within its own limits.

The total length of the Sault Ste. Marie, including the approaches at either end of St. Mary's Island, across which the canal is being constructed, is 18,100 feet, and the difference in elevation of the water at the upper and lower end is about 18 feet. The canal will have one lock 900 feet long and 60 feet wide, with a gate the full width of the lock. This will accommodate three vessels, one of the lake type 320 feet long, and two of the Welland Canal type 255 feet long. The canal will be 145 feet wide at the bottom and 152 feet wide at the low water level. The distance from the canal to Port Arthur and Fort William, on the north shore of Lake Superior, where the immense grain elevators of the C. P. R. are located, is 266 miles, and 390 miles to Duluth.

Passing down the narrow channel of the St. Mary's River, in which last summer we brushed past a "whaleback" with but little room to spare, being aboard the superb steamer *Manitoba* of the C. P. R. line, we soon pass out into Lake Huron, and can continue an uninterrupted course southerly through this grand sheet of water, the St. Clair River, St. Clair Lake, Detroit River, and Lake Erie to the well-known Welland Canal, a distance of 394 miles.

Some particulars in reference to this canal may be of interest since it has become of such importance that it receives more attention from the general public of the United States and Canada than do all the other canals combined.

The main line extends from Port Colborne, in the province of Ontario on Lake Erie, to Port Dalhousie on Lake Ontario, a distance of about 27 miles. By means of 26 locks each 45 feet wide by 270 feet long, a difference in elevation of 326½ feet between the two bodies of water is overcome. From the Port Dalhousie end two distinct canals extend 11¼ miles—the old with a depth of 10¼ feet of water, and the new with a depth of 14 feet. Thence to Port Colborne there is but one canal, the old one having been recently enlarged to admit vessels drawing 14 feet of water.

There are also several Welland River branches aggregating about ¾ mile in length, the Grand River feeder 21 miles long and the Port Maitland branch 1¼ miles in length.

Referring to the Official Trade Reports we find that 800 sailing and steam vessels passed down the canal in 1891 carrying 467,016 tons of freight. 429 of these vessels were Canadian and 371 were American, of which the former carried 175,636 tons and the latter 291,380 tons of freight. It will thus be observed that so far as the present carrying trade is concerned the Americans are using the canal fully as much as the Canadians, and are consequently concerned in any legislation affecting it, but without any power or right by treaty for controlling such legislation.

Without entering into any discussion of the many perplexing phases of this subject, affording material for volumes of literature throughout the past year, we will take leave of the Welland Canal and sail down Lake Ontario to Prince Edward County, a peninsula projecting out into the lake for a considerable distance, around which vessels heretofore have been obliged to sail on their course from Cobourg to Kingston. The Murray Isthmus connecting Prince Edward with the mainland is about 4 miles wide, having the beautiful harbor of Presque Isle on the west, jutting in from the lake at Brighton; and the head waters of the Bay of Quinte on the east. The scenery along this beautiful bay, winding past many towns and villages to the city of Kingston, where it joins Lake Ontario after a course of 90 miles, has been a source of pleasure to thousands of tourists who almost universally pronounce it unsurpassed upon the continent.

The government at an expense of \$1,250,000 has recently constructed a canal across the isthmus 80 feet wide at the bottom, and 12½ feet deep at low water. There is no difference in elevation of the water at the two ends and consequently no locks were necessary. This newly opened canal is 120 miles from the Welland, and affords vessels and steamers plying between Toronto and Kingston a secure land-locked route through the bay, upon which a large carrying trade has always existed, instead of becoming exposed to the dangerous outside navigation.

Another canal system extends from Kingston at the eastern end of Lake Ontario to Ottawa, on the Ottawa River, known as the Rideau navigation. The direction is north-easterly and the length of the navigable waters, which are the Cataraqui River emptying into the lake at Kingston, and the

Rideau River emptying into the Ottawa River at the city of Ottawa, is about 126 miles. In the passage from Ottawa to Kingston 35 locks, 134 x 33 feet, are found necessary to overcome 282¼ feet of rise to the summit or dividing ridge, and 14 locks similar in size, in order to descend 164 feet to Lake Ontario. The water is maintained at a uniform depth of from 4½ to 5 feet throughout the season, by a secondary system of reserve lakes and dams draining into the main channel. The summit level is supplied by the Wolfe Lake system, the easterly descending level to Ottawa by the Tay River system, and the south-westerly descending level to Kingston by the Mud Lake system. About midway a branch canal 6 miles long with 2 locks has been built to the town of Perth, located on the Ontario division of the Canadian Pacific Railway.

The Rideau navigation was inaugurated in the early history of the country, having been begun by the imperial government in 1826 and completed in 1834 at a cost of about \$4,000,000, and forms but a part of the entire system of a navigable route from Montreal to the upper lakes via the Ottawa River. The latter has several rapids in its course which have been overcome by canals, and the first one met with in descending the river from Ottawa is the Grenville Canal, 56 miles from the capital. It is 5¼ miles long and 50 feet wide and has 5 locks each 200 x 45 feet. The total rise is 43¼ feet and the depth of water 9 feet.

Continuing 5¼ miles the second or Carillon Canal ¼ mile long and 100 feet wide is reached having 2 locks of the same size as the former, overcoming 16 feet of elevation. From this point a sail of 27 miles through the river and Two Mountains Lake brings us to the Ste. Anne's Canal, ¼ mile long, with one lock, which overcomes an elevation of 3 feet. The Ottawa now empties into the St. Lawrence, and a sail of 15 miles brings Lachine in view, at which place the St. Louis Rapids offer the first obstruction to navigation in 1,000 miles of distance, from the outlet of the Gulf of St. Lawrence.

The Lachine Canal, 8½ miles long, extending from Lachine to Wellington Basin in the harbor of Montreal, has one channel, with two systems of locks, and two entrances at each end. The old system of locks is adapted to vessels drawing 12 feet of water, and the reaches between such locks are as yet only capable of furnishing that depth, but



the present scheme is to enlarge all St. Lawrence locks to a draft of 14 feet. Consequently all structures such as bridges, culverts, etc., recently built are such as to admit of a 14-foot depth of water.

The Lachine Canal, the Ottawa River navigation, and the Rideau navigation complete the full navigable route alluded to above, originally designed to permit vessels to reach Lake Ontario from Montreal, a distance of 245½ miles, thus overcoming a lockage rise of 390 feet, and a fall of 164 feet, by means of 55 locks from Lachine to Kingston. This route was considered of great importance as a military highway by the home government, and considerable grants as already stated were made in aid of its construction, which were supplemented by the government of Canada. The subsequent construction of the St. Lawrence system of canals, combined with the advantages of railway communication, have rendered this expensive route of but little value to-day except for the small amount of local traffic carried on, which the railways could easily handle. Of course the Lachine Canal, it is well known, now forms part of the grand St. Lawrence system.

Another canal project, contemplated about the time the one just described was undergoing construction, is the Trent River navigation, upon which a large amount of money has been expended, covering a period of many years.

Glancing at a map of the Province of Ontario it will be observed that from the mouth of the Trent River, at the headwaters of the Bay of Quinte, adjoining the easterly end of the Murray Canal, to Georgian Bay, there is an almost continuous system of rivers and lakes throughout the whole distance of 235 miles. The scheme was to connect these bodies of water by canals, and improve the navigation of the water courses to such a degree that vessels could enter the system from Lake Ontario at Trenton and proceed up the Trent River, Rice Lake, etc., to Balsam Lake, the summit water, 165 miles from Trenton; thence by a canal and the Talbot River to Lake Simcoe; and thence to Georgian Bay, on Lake Huron, by the Severn River. Work was begun as early as 1837, and was carried on spasmodically until some sections were made navigable, and others sufficiently deep for the passage of timber. Expensive locks of 134 x 33 feet dimensions, dams, slides, booms, etc., have since been

constructed by the government in a perfunctory manner from year to year, generally about the time of an election, but no determined effort has ever been made to complete the scheme, nor is it probable there ever will be. Branches have been constructed at various points, for distances of several miles, so that to-day there is a total navigable distance of 135 miles for small vessels, and a considerable local carrying trade is being prosecuted wherever navigation is possible, but nothing short of the great northwest traffic would guarantee the construction of this long system. Moreover it seems very improbable that sufficient water could be obtained to float vessels of such capacity as the demands of the trade would necessitate. Several projects for capturing the immense volume of western trade are in the air at the present time, but the Trent navigation does not seem to receive very serious consideration, and it is doubtful if the government will expend any more money upon the project except for maintenance and some necessary improvements.

We now come to the grandest canal enterprise, when considered from an engineering standpoint, that has ever been undertaken in the history of the United States or Canada, and, with few exceptions, the grandest in the world, viz., the St. Lawrence River system of canals, extending from Montreal to Prescott, a distance of 119 miles, and effectually overcoming the numerous obstructions to navigation in this rapidly flowing river. After overcoming the St. Louis rapids by the Lachine Canal, already referred to, there is an expansion of the river into Lake St. Louis for a distance of 15 miles, when it again contracts and the Beauharnois Canal 11¼ miles long, passing the Cascades, Cedars, and Coteau rapids, was found necessary in order to reach the second expansion of Lake St. Francis. The river is thereafter navigable for a distance of nearly 33 miles, above which the Cornwall Canal, 11¼ miles long, has been constructed to overcome another series of rapids, viz., the Long Sault. But 5 miles of a reach now intervene until the Farran's Point Canal, ¼ mile long, is found unavoidable for many vessels in ascending. Descending vessels however run the rapids in safety. Another reach of 10¼ miles intervenes between the latter and the Rapide Plat Canal, which is 4 miles long. It is similar to the one just described and intended only for de-



ascending vessels. Another reach of  $4\frac{1}{4}$  miles brings us to the Galops rapids, the first in the series on the downward trip, which are surmounted by the Galop Canal  $7\frac{1}{2}$  miles long. Thence a free uninterrupted sail is possible up the river and Lake Ontario for  $236\frac{1}{4}$  miles to Port Dalhousie at the entrance of the Welland Canal.

Without entering into the details of each of the series of canals on the St. Lawrence, we will observe that the total length of canals is  $43\frac{1}{2}$  miles, the total height directly overcome by locks  $206\frac{1}{2}$  feet, and the total number of locks 26. The original plan of construction gave a width of canal varying from 50 to 100 feet, and locks of  $200 \times 45$  feet dimensions, with a depth of 9 feet of water over the miter sills. These dimensions answered the purpose for a number of years, but latterly the demand has become more urgent from year to year for locks of sufficient size to accommodate the larger vessels engaged in the carrying trade upon the upper lakes, and thus avoid transshipping upon smaller vessels at Kingston and elsewhere such produce as may desire to reach the seaboard. In line with the policy adopted in reference to the Welland Canal, the government decided that the St. Lawrence Canals must also be enlarged so as to accommodate vessels drawing 14 feet of water, and the work of enlargement is now progressing from year to year. The enlarged locks are made 270 feet long, and 45 feet wide. The canals are being widened and deepened so as to admit of a 14-foot draft, and the river reaches have been improved in several places. The final completion of the scheme will require a considerable time, as the yearly appropriations for the purpose cannot be large, owing to many pressing claims upon the government from other quarters.

It was finally decided after considerable deliberation and investigation, that instead of enlarging the Beauharnois Canal between Lake St. Louis and Lake St. Francis, it would be more economical to build a new canal outright upon the opposite side of the river. This is known as the Soulanges Canal, and in accordance with the decision of Parliament, tenders were asked for during the past year, and the work is now under contract.

When all the locks on the St. Lawrence become enlarged to the dimensions of the present plans, and the canals and reaches deepened, where necessary, to the requisite depth,

Canada will have solved the problem of the century, by making Toronto, Chicago, Duluth, and Port Arthur seaport towns.

Some unimportant canal work has been done upon the upper Ottawa River, that is above the city of Ottawa where a series of rapids at intervals occur rendering the river unnavigable. Between the city and Culbute, a distance of 107 miles, 6 rapids occur. At the latter point 2 wooden locks  $200 \times 45$  feet and 3 dams 625 feet long have been constructed, with a depth of 5 feet of water. The dams are for the purpose of reducing the swift currents to smooth navigable waters. A continuous 117 miles of river are thus made navigable above and below Culbute by means of these works. Their anticipated usefulness, however, has proved a delusion; and the government has decided to allow them to rot and decay, and the river to assume again its normal level.

The next canal system we find is in the province of Quebec on the Richelieu River, which flows north from Lake Champlain and empties into the St. Lawrence at Sorel, 46 miles below Montreal. It may not be generally known that an unbroken line of navigation extends from Montreal to New York, yet such is the case. Proceeding upon the Richelieu River 14 miles from its mouth, we find that an island divides the river into two channels and that the St. Ours lock and dam,  $\frac{1}{2}$  mile and 990 feet long respectively, are constructed to overcome 5 feet of lockage. There is but one lock  $200 \times 45$  feet with a depth of 7 feet of water. The lock was built in 1849 and has been recently put in a good state of repair. The river is navigable from this point for 32 miles, when the Chambly Canal 12 miles long is entered, built to overcome the rapids at this point. There are nine locks surmounting a lockage of 74 feet, and a low water depth of 7 feet is still preserved. Extensive repairs and improvements have been executed here of late, especially at St. Johns, at the upper entrance to the canal, and on the direct line of railway between Montreal and Boston.

From St. Johns to the Boundary, 23 miles, and from the latter to the southern end of Lake Champlain 111 miles, navigation is open, and the scenery is very beautiful in summer. The Champlain Canal, a part of the American system, is here entered, which continuing 66 miles joins the Erie Canal. Seven miles down the Erie brings Albany in view. Sailing thence 146 miles down the far-famed

Hudson brings us to New York City, a total distance from Montreal of 457 miles. Retracing our steps again to Montreal we now sail away to the extreme easterly side of the Dominion and find the last of the series of Canadian canals connecting St. Peter's Bay on the south coast of Cape Breton in Nova Scotia, with the Bras d'Or Lakes in the interior. The canal across the isthmus is 2,400 feet long and 55 feet wide and has but one tidal lock 200 x 48 feet with 4 gates. The depth of water is 18 feet and the extreme tide in the bay is about 4 feet.

Now we find upon summarizing the data given in the above systems that Canada possesses upward of 130 miles of canals, requiring 170 locks to surmount upward of 1,200 feet of lockage. The imperial government contributed over \$4,000,000 toward the construction of these canals prior to confederation in 1867, and the respective provincial govern-

rather than by the American railway and canal systems. The refund prior to 1885 was 10 cents per ton, but since that period it has been 18 cents per ton, thus reducing the net toll to the nominal sum of 2 cents per ton. During the past decade the quantity of barley, corn, oats, peas, wheat, and rye—the only articles upon which a refund of tolls is made—passing down the canals from the upper lakes to Montreal has increased from 180,000 to 295,000 tons per year. Doubtless a large proportion of the increase is due to the encouragement offered through the reduction in tolls.

The Canadian government will probably discontinue the privilege of a refund in the future, when it may be expected the trade will perceptibly decrease by this route.

By reference to the following table furnished by the government, in its canal reports, the traffic through the various systems may be compared at a glance for the season of 1891:

THE TOTAL QUANTITY OF FREIGHT PASSED THROUGH THE SEVERAL DIVISIONS OF THE CANALS DURING THE SEASON OF 1891:

Canals.	Farm Stock.	Forest Produce of Wood.	Manufactures.	Merchandise	Agricultural Products.	Total.
	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.
Welland.....	68	99,383	19,485	300,873	555,204	975,013
St. Lawrence.....	917	126,870	56,765	334,841	416,921	936,314
Chambly.....	215	119,799	2,888	98,449	7,913	229,264
Ottawa.....	1,373	565,382	323	10,952	7,011	585,041
Rideau.....	26	79,259	2,736	23,176	4,116	109,313
St. Peter's.....	.....	2,827	.....	24,205	7,488	34,520
Murray.....	50	3,376	704	4,677	2,935	11,742
Trent Valley.....	.....	20,675	7	132	25	20,839

ments \$16,500,000. Since confederation the dominion government has expended upon construction and enlargement, not including repairs, \$36,500,000. The total cost of construction of canals to date is upward of \$57,000,000.

The gross revenue derived from the canals of Canada amounts to an average per year, of about \$350,000, but according to the conditions of an order in council, the government refunds from year to year to shippers a certain proportion of the tolls collected on grain passing down through the Welland and St. Lawrence Canals to Montreal. This refund, made at the close of the season of navigation, amounts to from \$40,000 to \$50,000 per year. If transshipment be made on the way it must take place at a Canadian port, otherwise no refund is made. The idea of the refund of tolls is simply to encourage traffic to pass down the Canadian canals to the seaboard,

While the height of Canada's ambition, in reference to her canals, has been to complete the enlargement of the St. Lawrence system so as to maintain a uniform depth of 14 feet, we find the Americans, with broader conceptions of the magnitude of the great American, as well as Canadian trade developing in the West, are not satisfied with the size of the locks now under construction, but think they should be made to correspond with the new lock at the "Soo," having a depth of 21 feet; which would allow all the large upper lake vessels to navigate the St. Lawrence and convey their cargoes to the seaboard or Liverpool without breaking bulk. They argue that formerly the Great Lakes have been used almost entirely for internal traffic between the bordering states and Canada, but that, "the recent development of untold resources of the great Northwest has, however, made the

productions of that region not only a vital part of our internal commerce, but the leading factor of our foreign trade," and that it is important that the American government take immediate steps "to secure a deep-water outlet for the foreign commerce originating in the states bordering on, and tributary to these waters." It is conceded that the deepening of the Erie Canal to the requisite depth is impracticable, and that while the construction of a canal from Oswego to the Hudson River may be feasible, the length of time required to complete it, and the enormous cost of from \$40,000,000 to \$100,000,000 it would necessitate, as well as the construction of another canal at Niagara, place this deep-water project beyond the bounds of possibility, owing to the urgent demands of the present.

During the last session of Congress, the Interstate and Foreign Commerce Committee, through Mr. Lind, submitted a report favorable to the St. Lawrence route, and a joint resolution which was read a second time and ordered to be printed. This resolution, dated February 8, 1892, is worthy of notice in this article, as showing what may possibly transpire in the future, toward the development of these Canadian Canals, if the two governments enter into a very reasonable agreement, by which the proposed work may be accomplished through each contributing its fair proportion toward the expense, and mutually enjoying all the rights and privileges of a splendid international highway to the ocean.

#### JOINT RESOLUTION

To promote the improvement of the water way from the head of Lake Superior by way of the Welland and St. Lawrence Canals and St. Lawrence River to the sea.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the president of the United States be, and he is hereby, requested to invite negotiations with the Government of the Dominion of Canada to secure the speedy improvement of the Welland and St. Lawrence Canals and the St. Lawrence River so as to make them conform in depth and navigability, so far as practicable to the standard adopted by the Government of the United States for the improvements now in progress within the United States of the waters connecting the Great Lakes; and to that end the president is hereby authorized, if he deems expedient, to appoint three commissioners to negotiate on behalf of the United States with the representatives of the Government of the Dominion of Canada the terms and conditions of any agreement which may be entered into between the two governments in pursuance of any proposition submitted in that behalf by the Government of the Dominion of Canada.

The narrow, contracted ideas respecting international trade and commerce, prevailing in the past upon this continent, are slowly giving way for broader and more liberal plans, by which the two adjoining English-speaking nations will in future become so closely bound by the ties of friendship, that their mutual interests will lie in the direction of the encouragement of international trade, rather than in the throwing up of artificial barriers to prevent its flowing freely through all natural channels.

An international system of canals providing for a cheap rapid transit of the products of the rapidly expanding Northwest to the ocean would be a long step in this direction.

#### DEMAGOGUES.

BY GEORGE ALFRED TOWNSEND.

A STORY often told by Mr. Blaine and attributed to the personal experience of Thomas Corwin related how the latter in some Kentucky-made society ran for the legislature against a fiddler.

Corwin would apply all his wit, humor, mimicry, and anecdote, wherein he was famed, but the fiddler would reply only by tuning up and striking a familiar air. The children and women, all who had loved,

flirted, sung, and danced, thus became his constituents and kept time with their feet, till, as he varied the entertainment, some would waltz and some would shout and all would feel that infection which Orpheus had imparted to the clods and stones.

Mr. Corwin felt that the fiddler would beat him for the legislature unless in some way the animosity of the countryside could be turned against the musician. Watching

closely he perceived that the fiddler was left-handed.

At the next and deciding district in the campaign the fiddler, with the usual approval, gave his first piece.

"Stop, my friend!" exclaimed the orator, advancing amid the displeasure of the crowd, which wanted less talk and more fiddling, "I want you to treat my constituents with more respect! Yesterday you played that tune with care and pains. You played it with your right hand. Don't come here among these intelligent people of Crupper district and treat them with disdain! Play that tune again as you played it yesterday to the seminary people in Snaffle-town district!"

There was a pause.

The excellent fiddler had not the confidence of speech even to deny the insinuation. He was confounded at the charge, for he had trained only his left hand.

"Play that beautiful tune for these highly intelligent and worthy people with your right hand!" insinuated Corwin.

The fiddler's mouth was open but he made no answer and shifted not his fiddle bow.

"Play, Johnny, with your right hand!" roared the crowd.

The man of one talent hidden in his sinister hand, was insulted and driven from the ground and Corwin saved the election.

If, as was probable, Mr. Corwin or some other stump talker invented this extravagant situation, it will serve our purpose to ask which was the demagogue.

Surely not the fiddler, unless to substitute something sensuous for a discussion was to run away from the issue. Rich men have been known to offset a debate with a dinner, a ball, or an effectively timed donation, and have thus played the left-handed fiddler. They did not give with the right hand.

The demagogue in the anecdote was either Corwin or the society.

A society not regulated by the restraints of education and polite intercourse is governed too often by its wild, impulsive, self-loving members. These are the demagogues, in the literal meaning of that word,—“the leaders of the people.”

The false, insinuating orator was the Marc Antony to the local demagogues. Fiddler, society, and mischief maker were all but concomitants of a raw, conceited, trifling state of popular sovereignty.

The counterpart of this tale is that of the candidate for alderman in New York who began his canvass by treating in a saloon and asking:

“Have I any opposition in this locality?”

“Locality is it?” shrieked the barkeeper, clutching a demijohn by the neck to knock the candidate down. “Go to your high-cality, and git your votes there!”

We need to be careful in stigmatizing the prejudices of a people that we do not rub out their preservative instinct. Sentiment has not much altered the natural man. Self and necessity lie as close together as the kernel and the hull. Once propagated the human plant takes on interesting susceptibilities and joins its fellows to make grateful shade, preserve moisture, and transmit through its fruit its species.

The Irish race, excessive in sentiment, decided in all things, belligerent in many, has been successful only by incorporation with other races, yet its hospitality to strangers has been as marked as has been the hostility to aliens of the English race, across the Channel. The virtues of the Irish, suggests their Protestant historian, Taylor, let their conquerors in, while the English guarded their own coasts and acquisitions, and, since the Norman, have not taken in a new ingredient. The English, therefore, have everything and the Irish but little. The English have a national and the Irish an alien church; the English bought the Irish parliament and discouraged the wool and the manufactures and commerce of Ireland. But the demagogue thrives in Ireland even upon its poverty, and some have thought that the Celtic and Latin races are the kindred soil for the agitator. Have there been any British agitators since Wesley and Whitefield agitated for private morals? O'Connell, with patriotic convictions, yet prevailed in much by arts. Dennis Kearney we have heard of. General Benjamin F. Butler, of the Celtic stock, was the most consummate rabble-raiser of our age. Wm. Lloyd Garrison was but a remove from Irish, and Horace Greeley, ever agitating whether against mileage or for precipitate peace or secession, was of the Irish stock.

The field for Anglo-Saxon demagoguery has commonly been morals.

A host of sect-makers, ending with Joseph Smith, Brigham Young, and Oneida Noyes has been raised in England and America, some Shakers, some Quakers, all bottomed



upon the emphasis possible on some special text of old Scripture, and those have perpetuated differences by which enlightenment and liberty have lost.

Politics and religion ought both to be matters of thought and contemplation, not of sound and fury. As the people compose themselves and act from within outwards, their faith and convictions become more respected and impregnable; but a wavering mass is the demagogue's element.

The two preservative forces at this point in the procession of American society are commerce and reading, or as some would understand them better, property and knowledge. Against these the gates of demagoguery never will prevail.

But those who do not or cannot acquire property, and who are ever receiving by the ear and not by the book, will be material for demagogues to touch off and will be explosive until education and discipline absorb or survive them. The law of the survival of the fittest is also social. Tradition says the very angels in heaven were weeded out, and they of evil principle fell.

I might define a demagogue as one who agitates in the name of abuses the incurable facts of human life:

Let us not forget our own origin, in revolution. Yet the heroes of the American Revolution were all conservatives, Washington, Jay, Franklin, Hamilton, Adams, and Greene, as in the American Civil War no agitator reached a high place in the public confidence. Not Samuel Adams nor Samuel Galloway nor Patrick Henry nor even Jefferson drove home the British invader. Several of these were pestiferous and factional all their lives, and some, like Galloway and Arnold, were renegades; they who "take up the sword shall perish by the sword." The business of war is such an eagle-seeing and commandful art that both genius and the steady head, the business executive and the patient savage are required in it. No demagogue can stand the test of a long war.

Grant said of John Logan that in time of calm he was ever growling; war made Logan a steady public and party man. Raw, tawny, Celtic, disliking slavery little and extremists not of his sort more, the conflict reversed his prejudices and subsequent humiliation in politics taught him silence and self-examination till he passed out of the imputation of his early years and died a favorite of

the prudent classes in his native state.

Just the opposite was the evolution of General Francis P. Blair. It will be remembered that both Grant and Sherman looked upon Logan and Blair as political generals; otherwise demagogues. But Blair, nursing an old family resentment against the Calhoun men, used for the topic of his agitation the injury done to the voters by slavery. He was a Free-Soiler, or Barn-Burner, while Logan had been almost a Fire-Eater. The conflict came at last and Blair beheld pass over him an unknown and recent settler in Illinois from Missouri, the home of Blair. Grant, a patient failure in the time of peace, but never an agitator, commanded both these political generals.

Quickly returning to the rear of the line of reactionaries, Blair lost his Germans, who had been his friends and soldiers as long as he was faithful. He obtained the Senate at the hands of his enemies, who speedily cut him down, and he catered to them further with propositions of another rebellion if they would make him vice president. His demagoguery with the vested concerns of both sections, retired him from both parties, his rash utterances defeated his presidential ticket, and he died of lingering paresis, who had been once the idol of the free spirit of all the border South.

There are traditions which breed demagogues as stagnant pools beget croaking reptiles and swarms of gnats. Certain kinds of southwestern anecdotes relating how grandfather did a cunning deed with the crowd, whet the desire for imitation and produce inferior copies of the demagogue.

There was a certain Jackson, governor of Georgia, who went to the height of power by denouncing a sale of lands, such as New York and other states sold to very low and possibly favored bidders; this Yazoo company he called "the Yazoo fraud," till an educated contemporary discovered that by continual practice his mouth took the form of the word "Yazoo," and seemed to have been created for that articulation only.

With a later age inquisitors and investigators, unless celebrated in other lines of performance, stand at the lowest grade of the forgotten. Most of our dangerous demagogues were ever investigating the acts of some comparatively efficient and honest man. This became so much the habit of Mr. Jefferson that though spared to a great age he rewrote



a number of the calumnies he had uttered anonymously in youth and commanded an executor of similar ghoulish propensities to publish anew and reaver those generally baseless and silly suspicions after he should be some time dead.

A better executor, hearing Aaron Burr commence his memoirs with a bitter attack on the abilities of General Washington, dropped the pen and refused to write; and when Burr, a sneak as well as duellist and demagogue, left also his correspondence to compromise women weak enough to have been won by his flatteries, this executor, Matthew Davis, committed the whole extensive correspondence to the flames.

Our early politics commenced in demagoguery for the sake of the official patronage. No other evils existing than the settling of our finances honestly and the homely levees and natural gravity of General and Mrs. Washington, these were made the subject of cavilling and a new spirit was compounded of American provincial commonness and French revolutionary insolence. Almost every leader of this school was and had to be a demagogue. It included no member of the Federal judiciary and the Supreme Court floated like the ark of hope upon the waters through the riffraff and putridity of near half a century of our succeeding politics. The government, the union, the empire, were sacrificed at last upon terms and definitions made by those subrevolutionary formulators of their own avarice and suspicions: to "nullify" was written when Calhoun was a little boy, but it served again.

Massachusetts, though a "well-ordered" state, has always had latent in its original Puritan element a class called in England "the levellers," which gave Cromwell more trouble than all the royalist plotters.

About the time the legal and commercial minds of the country were making the Constitution, Shays' rebellion broke out, upon the plea that the courts and sheriffs favored creditors instead of debtors, and the commonwealth felt called upon to sustain the new Federal program which its jealous provincial leaders had been previously adverse to. Later on a portion of the Federalists of Massachusetts persisted in obstructing the general government when it was engaged in a serious contest with England and the Madisonians took away the Adamsses and others and for a time represented the state.

What is taking place in Kansas at the present time is a spark of this old nonconformist insubordination blown into temporary life by a large, ill-settled colonization from the armies of the Civil War.

The Scotch and Irish element in the United States came here with a formed character; both those countries had been long disordered by clerical and dynastic disputes. Men often take the form of those they have subdued, as of the wives they have married. In upper Carolina and Georgia and in western Pennsylvania demagogues like David Bradford and Herman Husbands passed from state to state stirring up strife for political advantage or moral restlessness, till the appearance of law and military forces among them cured the diseases of isolation and provincialism, and showed the public that demagogues' nostrums were in effect a lingering death.

It has been said that three verbs of sinister import are adaptations of Celtic proper names, to Lynch, to Burke, and to Boycott.

The ancient government of the Celts, or Kelts, was like the Indian nations, septal, or tribal, and such governments partake of the family authority, which is that of chieftainship, with its partialities and sternness. The operation of law is not that of blood, but of reason and reciprocity. Progress is not all impersonal loyalty, and the object of society is to secure in the many the constancy and sagacity of the few. Hence education, which is not merely attending school, but is a lifelong exertion, was wisely mixed with our soil and colonization till we possess, on the whole, the wisest plain body of people in the world, and demagogues find it harder as time proceeds, to feed their privations with fire.

If we will subtract the astonishing demagoguery of the early and recent pulpit from the aggregate of American demagoguery we shall see the increase in clean thinking. The governor of Kansas some time ago told me that the worst demagogues in the state were a portion of the preachers. This has always been the case in Europe. O'Reilly, the American historian of the present pope, says: "It is not to be denied that among the very worst revolutionists were some of his own ministers. We need only recall the terrible indictment of Cardinal Newman drawn up against this class of reprobates." Some of these, however, were good soldiers of liberty in Mexico and other countries.

After Luther had severed Germany from Rome he found the excesses of his Bible republicans the greatest scandal with which he had to contend.

As at the present day all the capable ecclesiastics are furthering education, the time, it is to be hoped, will soon dawn when an illiterate teacher and preacher will be unknown; when men will not use the chapels for tirades nor pray at politics over the shoulder of their Deity.

Sergeant traces the rebellion of Jack Straw and Wat Tyler, an agricultural revolt against land laws and taxes, to the beggar preachers of John Wyclif, and this revolt of 1381, more than a hundred years before America was known, was led by "one John Ball, pretending that he is a priest, and preaching manifold errors and scandals."

The commonality of men must ever work. All cannot be rich, and few of the rich can be happy unemployed. The doctrines of partition of profits without partition of losses were set afoot in Latin nations or by wandering and sinister elements as a sequel of the French Revolution and of the Reign of Terror to inflame the artisans.

By a too literal application of the pastoral and Arab conditions of Asiatic society as expounded in the Testaments it is easy for any demagogue from Rousseau to John Most to demand the reduction of Europe and America from their rising refinements to the desert optimism.

But society also needs to reform its political wastefulness, to elevate official tone, and to take care not of the lazy and the banded lazzaroni but the poor.

The inequality of our state systems is too apparent to be described. Our best states are most like the federal government and are most attached to it.

These railroads, which are a frequent subject of animadversion, were all chartered by the states and inadequate contracts for the protection of the public were often made by the state legislatures. No "trusts" were made in this country to excite our apprehensions till the tyranny of trade unions made production uncertain. They should go down together, as they will, and many other forms of discontent, when our widely transplanted society shall adapt itself to distance and intercourse. In the meantime we must expect a proportion of sectionalism in which the demagogue will always find a hearing.

Yet how many demagogues have risen to any extensive influence in the United States? I recall but two or three, and they were disappointed men.

Three of our presidents came dangerously near this category. The late General Butler lasted as long as any one in the class. His leading characteristics were rapacity and retaliation, but he possessed both audacity and resources. At college he petitioned the faculty against attending prayers and insulted their theology. When he came to practice law he espoused the cause of the refractory operatives against the founders of the town. Receiving more consideration in politics abroad than at home he ran as the proslavery candidate for governor and deserted Mr. Douglas for Jefferson Davis. Holding a place in the militia he bounded to immediate celebrity in the war and became the idol of the unappeasable element in the rear by his severity as provost marshal. Coming to Congress as the captain of the civilian fury he impeached the president, who was a good deal like himself, and then waged a freebooter campaign against the rich and the submissive, and I am told that he even demanded of Grant as the price of his accession to the presidency the office of secretary of state. He betrayed Cuban independence for patronage at Washington, threatened his party in Massachusetts if it would not nominate him for governor, and finally succeeded by creating a party out of all the isms he could blend. He terrorized the charities of the state, defeated himself, and because the Democrats would not nominate him for president ran independently and insured their success by his desertion. Having worried himself more than others by his life-long contortions he stood for the portrait of Giant Despair and saw the procession of Christian, Hopeful and Co. go past him to Beulah, wondering what the old man meant by all his frightful grimaces. He who throws stones at the procession does not keep up with it.

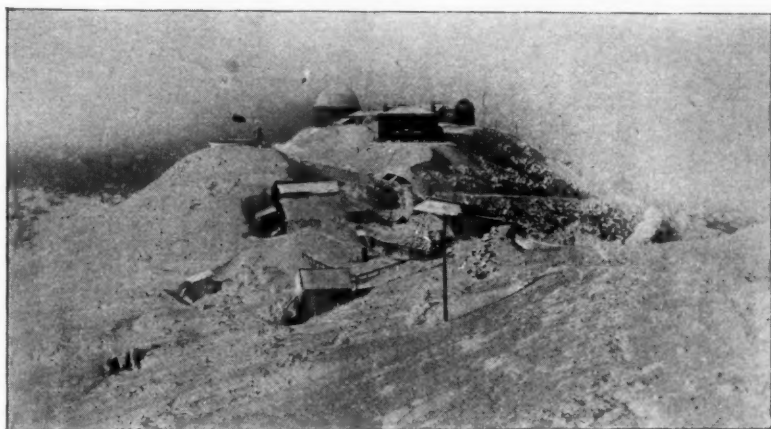
John Wilkes is generally represented in England as the foremost demagogue; he entered Parliament and became lord mayor of London; though he favored America in the Revolution his want of personal honor led to his abandonment by all his liberal friends. He gave the name to that son of his inebriated admirer, Junius Brutus Booth, who murdered the tenderest man that ever successfully ruled. The father of the elder Booth was a

Jacobin swaggerer about the low purlieu and the assassin had been trained on butcher models of noisily rhetorical playwrights.

A sort of demagogue not often noticed is the Tappetit political economist and financier, who has a lofty scorn of the government and the currency and appears at select conventions of the smug and tyro class with

a panacea or a criticism. Frequently this species of demagogue has no property whatever, or if possessed of means his miserly use of them is the obverse of his smiling self-esteem. Diogenes and Thersites were demagogues too.

It is a reflection upon the nature of the surrounding society that the demagogue thrives.



The Lick Observatory in winter.

## ASTRONOMY ON TOP OF A MOUNTAIN.

BY I. H. FICKEL.

**A**MONG the many noted attractions of California, there is one which is admired by the entire scientific world,—the great Lick Observatory. It stands upon Mount Hamilton, one of the rugged, majestic peaks of the Coast Range mountains, and is nearly due east from San José, a distance of eighteen miles in an air line, and by the road about twenty-six miles.

The incidents of the bequest, the selection of the site, and the construction of this, the greatest astronomical observatory in the world, are so marvelous as to appear romantic, and seem the offspring of imagination rather than fact. The immense dome visible with the naked eye a distance of twenty-five miles, attests in the strongest language the truth of the remarkable story of the munificence of its founder. Its founding and construction were not the work of a day, but the result of years of deliberate study and arduous toil.

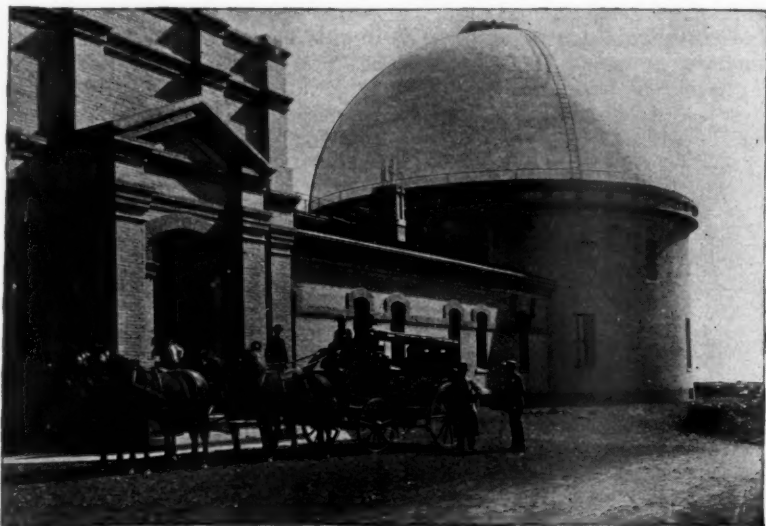
F-June.

James Lick, the founder of this observatory, was born in Fredericksburg, Lebanon County, Pa., August 25, 1796. Of his early life but little is known. An eccentric man of reticent habits, his lifetime was devoted to the accumulation of wealth. At the age of twenty-five he drifted to South America, where he continued at his trade, that of piano making. It was there he conceived the desire to do something that would be of benefit to the science of astronomy. This spirit was kindled in his heart by an old Spanish priest, who was greatly interested in the subject of astronomy and who engaged quite frequently in conversation with Mr. Lick upon various topics. In 1847, Mr. Lick came to California and began investing in the then worthless sand hills of San Francisco and other places which in after years brought him an immense fortune, estimated at the time of his death at over \$5,000,000. In 1873, in his seventy-

seventh year, he began making donations of this vast estate.

The Washington Observatory was completed about this time, and the newspapers were heralding abroad the account of the estimates of its benefits to science. This is

to Mount Hamilton in Santa Clara County. The site was visited and found to be free from fog, equable in climate, easy of access, and generally suitable for the location of the observatory. Mr. Lick addressed a communication to the board of supervisors of Santa



Dome containing the great telescope.

supposed to have started anew the spark of fire which had been kindled in his heart years before, and which culminated in his famous deed of trust on September 21, 1875. The clause relating to the observatory was as follows:

"To expend the sum of \$700,000 for the purpose of purchasing land and constructing upon such land . . . a powerful telescope, superior to and more powerful than any telescope yet made, with all the machinery, also a suitable observatory, . . . the same to be conveyed when completed to the regents of the University of California, and to be known as the Lick Astronomical Department of the University of California."

An investigation for the site was at once begun. The Sierra Nevada Mountains, near Lake Tahoe, and Mount St. Helena, in Napa County, were visited. While the site was being sought, a series of resolutions were drawn up by the common council of San José, his former home, extending thanks to Mr. Lick for the generous gift of \$25,000 for an orphan asylum. His attention was at once attracted

to Mount Hamilton in Santa Clara County. The site was visited and found to be free from fog, equable in climate, easy of access, and generally suitable for the location of the observatory. Mr. Lick addressed a communication to the board of supervisors of Santa Clara County, offering to locate the observatory on Mount Hamilton if they would construct a road to the summit. They reported favorably, and a special act of Congress was passed on June 17, 1876, granting to the observatory 1,350 acres of land. This was afterwards increased by purchase to 1,541.49 acres.

The elevation of the site is 4,302 feet, and on a clear day the great range of the Sierra Nevada mountains, 130 miles distant, is plainly visible. The construction of the road called Lick Avenue to the summit of Mount Hamilton, was begun January 13, 1877, and completed at a cost of \$73,458. This road is twenty-six miles in length, and the grade nowhere exceeds six and one half feet to the hundred, except from Smith Creek it is thirteen feet to the hundred, and in a distance of seven miles makes three hundred and sixty-seven turns. This is the finest mountain road on the continent.

The leveling of the mountain top, which was of solid rock, was begun in August, 1880. Over 40,000 tons of rock were blasted off before the

area of an acre was obtained. Clay for the manufacture of the brick was found 800 feet below the summit. The construction of the buildings was begun as soon as practicable, under the supervision of Capt. Thomas Fraser. The corner stone of the observatory was laid June 30, 1883. Over 2,600,000 brick were used in the construction of the buildings.

James Lick died in San Francisco, October 1, 1876, at the age of eighty. He had expressed a desire to be buried on Mount Hamilton and his grave marked with a white marble slab bearing the inscription, *Si monumentum requiris, circumspice* (If you seek my monument, look around you). By Sunday, January 9, 1887, the work had progressed so that the remains were transferred from the vault in San Francisco to the observatory tomb, which had been prepared in the foundation pier of the great telescope. The remains were placed in a lead-lined white maple case and deposited in the tomb with imposing ceremonies, in the midst of a vast concourse of prominent citizens. No more fitting monument or a more commanding site overlooking his California home could have been selected for his last resting place.

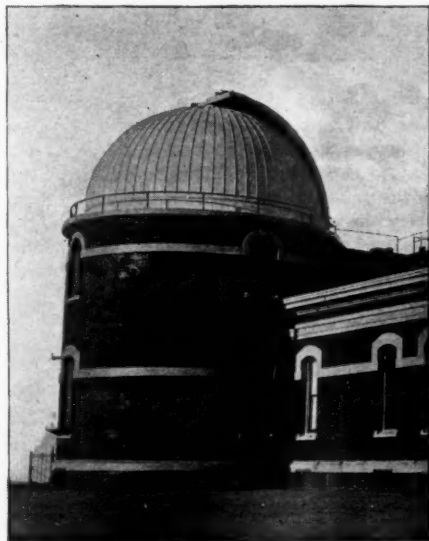
We stand in awe before this temple of science. Within, wealth has collected from the world's workshops the finest instruments and the most delicate machinery known to the mechanical arts. A mighty telescope swings in its appointed place, turning its clear eye heavenward, pointing out new pathways to island stars in the immeasurable ocean of space.

The main building is an imposing structure, 30 by 200 feet, and contains a spacious hall, rich in its appearance, with highly polished marble floor. This building contains the director's office, library, secretary's office, assembly room, clock room, visitors' room, instrument room, and halls. The long hall is 12 feet wide and 191 feet long, and at either end and connected therewith, are the two domes, one containing the telescope with its 36-inch lens, and the other, the 12-inch telescope. The altitude of the main floor is 4,209 feet. The building is constructed of double brick walls to secure as even a temperature as possible. All the buildings and instruments are imbedded in the solid rock as the wind at times reaches a velocity of sixty to eighty miles per hour on the summit.

To the east of the main building are the transit house, meridian circle house, pho-

tographic house, astronomer's dwelling, heliostat, etc. The transit and meridian circle houses are constructed of corrugated iron and have double walls, with a 24-inch space between, which gives a thorough system of ventilation, as the instruments in these buildings are so delicate that any but an even temperature would materially affect their workings. Near the main entrance is the visitors' room, where a register is kept, and all visitors are requested to record their names. This register contains the autographs of noted astronomers and scientists from all parts of the world. In the same room stands the work bench which Mr. Lick used in his trade, that of piano making, while in Peru. Though not an elaborate affair, nothing attracts the attention of visitors more than this article of furniture.

The contract for furnishing the great lens was let to Alvan Clark & Sons, of Cambridge, Massachusetts, for \$51,000, and early in 1880 the work of casting was begun. M. Fiel & Sons, of Paris, were employed to do the casting of the flint glass. This glass fresh from the mold



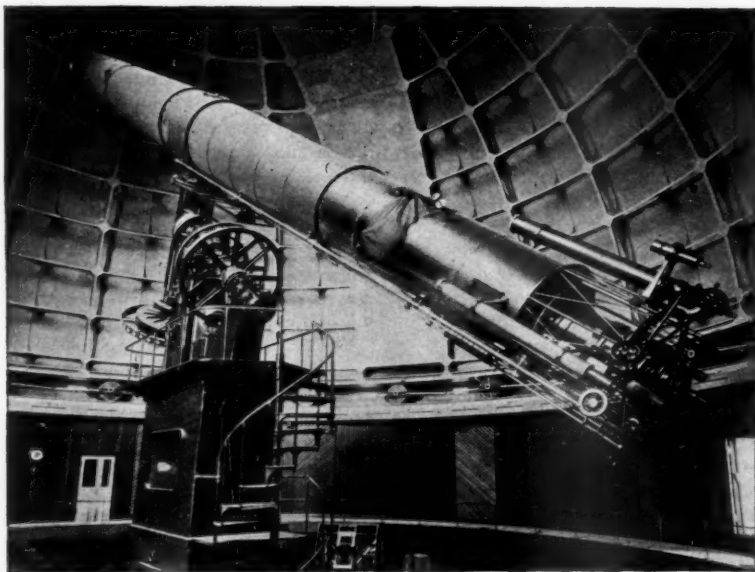
Small dome containing the 12-inch telescope.

weighed 375 pounds. A description of the process of casting is interesting. The ingredients of the finest and purest kind were weighed out. After being carefully pounded and thoroughly mixed, they were thrown into



a crucible, and kept in a molten state for weeks. During the whole of this time, night and day, the incandescent liquid was stirred, and all impurities skimmed from the surface.

work to be done by the lens. Mr. Clark during the polishing process tested the glass almost daily, and then with a fine powder and his fingers removed the imperfect portions,



The great telescope.

The heat was next reduced slowly and the glassy paste rolled into a spherical shape. This form was retained by the gradual cooling of the furnace. A perfect form being obtained the glass was placed in a fireproof vessel, the required shape of the lens—either concave or convex—and heated very slowly to a semi-molten state. A suitable glass being obtained after many trials, it was shipped to Alvan Clark & Sons, who succeeded in obtaining a true figure in December, 1886. The polishing and figuring of this great lens was done by the aged Alvan Clark, and was an exceedingly interesting and delicate process, occupying months of arduous toil.

Many people are unaware that the glass has not a perfectly even surface. There are depressions that vary with the elevations on its surface, as much as an eighth of an inch. This is an evidence of the patience of Mr. Clark, for a glass cannot be so perfectly cast as to have the same density throughout, for some molecules assume closer positions in cooling than others, making the glass of uneven density, and consequently unfit for the

until at last with over a year of labor the glass was as perfect as possible.

The objective glass consists of two lenses thirty-six inches in diameter placed six inches apart. On December 29, 1886, the objective arrived safely on Mount Hamilton, having been shipped by special Pullman car, and insured for its full value, \$51,000. The contract for mounting the lens, including the construction of the steel tube, pier, and clockwork, was awarded to Warner & Swasey, of Cleveland, Ohio, for \$42,000. This work and other details of construction occupied eighteen months more time, and in June, 1888, the whole work was completed. The telescope is made to run by clockwork, and follows a star accurately. The weight of the great telescope is 28,000 pounds, and its length is 56½ feet. This immense weight is so balanced that it can be easily swung in any required direction. Underneath this massive pier lie the remains of James Lick, the founder.

When it became certain the glass would be completed, the trustees began making preparations for the construction of the movable

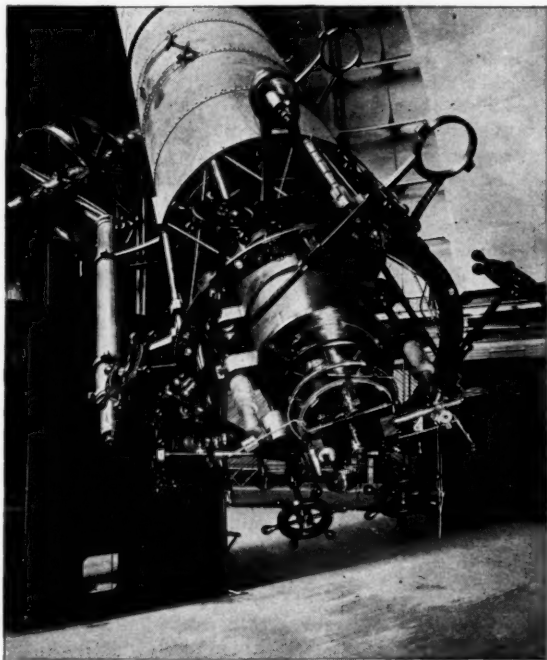
dome. Circulars were sent to all the great dome builders of this country and Europe. The contract was awarded to the Union Iron Works of San Francisco, for \$56,850. The dome was completed and carried to the summit in sections weighing about three tons each. Its diameter is 75 feet. It is covered with sheet steel, and weighs 174,000 pounds. It is estimated there are 199,000 pounds of metal in the movable parts of the dome. This enormous weight is revolved by hydraulic engines placed in the basement of the dome. The engines obtain their water supply from East Peak, which is 170 feet higher than the observatory, and 4,000 feet distant. On this peak is a reservoir of 30,000 gallons capacity which supplies the engines.

On account of the great height of the pier upon which the telescope moves, the observer is thirty-seven feet higher when viewing an

mense elevator having a fall of sixteen feet. This floor is constructed of iron and polished cedar laid in strips in a circular form and weighs 50,000 pounds. It is raised and lowered by four large rams in connection with the hydraulic engine.

The smaller dome contains the 12-inch equatorial telescope, mounted on a brick pier which is about 13 feet in diameter. This dome is 25 feet in diameter. The telescope is 15 feet in length and was mounted in November, 1881. In the basement of this dome is a fireproof vault in which are kept all the valuable documents and observers' records.

Besides the great 36-inch refracting telescope, and the 12-inch equatorial, there is a 6½-inch telescope, a transit instrument, a 4-inch comet seeker, the photoheliograph, a 6-inch Repsold meridian circle, a Repsold universal instrument, clocks, chronographs,



Lower end of the great telescope.

object at the horizon, than when observing one in the zenith. Usually, an observing chair is used, but this is very dangerous, as a misstep in the dark might plunge the observer to the floor below. To overcome this difficulty, the floor of the dome is simply an im-

meteorological instruments, seismometers, etc., of the latest and best makes. The Lick photoheliograph has an objective 5 inches in diameter, and a focal length of 40 feet. The transit instrument is a telescope that moves in the plane of the meridian only, due north

and south. It is used, together with the clock, to determine the exact instant of the passage of a star across the meridian. From such transits the time is regulated. The correctness of clocks is determined by this instrument, and the Pacific standard time is regulated and sent forth at noon to all railroad and telegraph offices as far east as Ogden, and as far south as El Paso. The meridian circle instrument is a beautiful piece of machinery, and is used to determine the latitude and longitude of the stars, which it does with the greatest of accuracy. By means of the divided circles of the instrument, the declinations are determined at the time of the star's transit across the meridian. This instrument cost \$15,000.

The observatory is well supplied with pure spring water which is pumped into tanks situated 2,000 feet to the east, and 50 feet above the buildings. The spring is about 340 feet lower than the observatory, and is capable of supplying 850 gallons per day in summer, and 5,000 gallons per day in the winter. This spring is fed from the heavy falls of snow and rain in the winter season.

The work of constructing the great telescope and buildings according to Mr. Lick's request, was at last completed, and the transfer of the observatory from the trustees to the regents of the State University took place June 1, 1888, fourteen years from the date of the deed of trust. It is named the Lick Astronomical Department of the University of California, in memory of the founder.

The other large telescopes of the world are the Pulkowa, with a 30-inch lens, and the United States Observatory at Washington, having a 26-inch lens. The light-grasping power of the great telescopes of the world is as follows:

Washington, area in square inches,	554
Vienna, " " "	573
Russia, " " "	706
Lick, " " "	1,018

With the 36-inch telescope at Mount Hamilton, stars can be seen which are 30,000 times fainter than the least ones visible with the naked eye. Viewing the moon through this lens, objects 300 feet square can be recognized, so that no villages, or great canals, or even large edifices can be built on the moon without our knowledge. This refracting telescope is the largest which has ever been constructed, and the astronomers who have tested it declare its performance surpasses that of all others.

Some of the most important astronomical discoveries of the age are being made at this observatory. Professor E. E. Barnard, who has become known as the "comet seeker," has discovered no less than twenty comets since 1881. His discoveries in the nebular system reach over one hundred. On November 1, 1889, the only observation ever made which proved that the crape ring of Saturn is transparent was made by him. His latest discovery on September 9, 1892, was the fifth satellite of Jupiter. This satellite is 100 miles in diameter and is of the thirteenth magnitude. His large photographs of the moon are the finest known, and are made with the photo-connecting lens of 33-inch diameter being placed over the 36-inch telescope, thus turning it into a phototelescope. For some time past Professor Barnard has been engaged in photographing the entire heavens in sections. One of his photographs of the nebula shows it to be surrounded by 64,000 stars, where only two are to be seen with the naked eye. It is estimated there are at least 50,000,000 stars visible with this telescope, while only 6,000 can be seen with the naked eye.

"Come forth, O man! yon azure round survey,  
And view those lamps which yield eternal day.  
Bring forth thy glasses; clear thy wondering eyes;  
Millions beyond the former millions rise;  
Look further—millions more blaze from yonder skies."

## LOST LABOR.

BY CHARLES P. NETTLETON.

HE spelled the earth, knew grass and grain so well  
All students called him lord, loved beasts and man  
As beast, then sighed, "There is no God!" Thus can  
The thinker prate, when self proves God and hell.



Dr. Theodor Mommsen.

## DR. MOMMSEN, THE GREAT HISTORIAN.

BY FRANK G. CARPENTER.

**I**T was one of the brightest days of last summer when armed with a letter of introduction from the United States minister to Germany, Mr. William Walter Phelps, I drove from Berlin West out of the Brandenburg Gate and through the Thiergarten to Charlottenburg to visit the famous Roman historian, Dr. Theodor Mommsen. It was in the morning and the sun dazzled my eyes as I looked at the great statue of Victory, and the birds sang as merrily in the trees in this year 1892 as their kind had done in the groves

about Rome during the centuries of which Mommsen wrote.

It is two miles across the Thiergarten and the Charlottenburg Road divides this park into two unequal parts. Many romantic paths and winding drives cross it and as you leave it you go by the Royal Palace where the young Kaiser's father spent the last ten weeks of his illness and you come into a city of villas where many of the famous people of Berlin live. Among these is Dr. Siemering the sculptor, who is making the great statue of

Washington for Philadelphia, Dr. von Siemens the noted electrician and the Thomas Edison of Germany, and a number of the most famous German *littérateurs* and college men. Among these last is Dr. Mommsen, who though nearly four score years old is still full of mental and physical vigor and who is as strong a figure in the intellectual life of Germany to-day as he was when he began his history more than a generation ago. He is one of the professors of the University of Berlin and he still keeps himself at the front in political matters. He is of Danish origin but was educated in Germany and he first became prominent when he was a professor of law in the University of Leipsic. He lost his position here through the expression of his political opinions and afterwards became a prominent teacher in the Colleges of Zurich and Breslau. He early made himself noted as a writer of history and he received a pension of ten thousand francs from Napoleon III., a part of which it is said was a reward for having aided Napoleon in the writing of his *Life of Cæsar*. His "*History of Rome*" is better known in America than his other works but he has written voluminously all his life and has been called the Thomas Carlyle of Germany. He is to-day still engaged in writing and though during my talk with him he would say but little about his work I gathered from it that he intended to complete several additional volumes which he has on hand if possible before he dies.

It was just a little before noon when I called at his home in Charlottenburg. His house is a three-story brick, covered with gray stucco and surrounded by a little garden entered by an iron gate at the side of which is a bell. The garden is filled with bushes and shrubs and you go up a wide walk to the front door, upon which there is another bell. Ringing this the door flies open itself and upon entering you find yourself in the vestibule. At the side of this there is a third bell in the shape of an electric button and as I pushed it the door opened and Dr. Mommsen's daughter, a pretty blonde maiden of about eighteen, appeared and asked me in. She left me standing in the hall while she took my card and letter to the old historian. It was only a moment later however that she returned and showed me into a parlor telling me her father would be down immediately and would see me.

While I waited I took a look around the room. It was about sixteen feet wide by

twenty feet long and its white walls were hung with portraits of the family and a few paintings of only ordinary merit. In one corner stood a bust of the professor. Opposite it was a large bookcase and the furniture arranged around the walls in the stiffest manner was extremely plain and not at all comfortable.

I waited only a moment when the door opened and the great historian entered. He is a little old man weighing I judge not more than a hundred pounds and not over five feet six inches in height. His shoulders are slightly stooped and I noted as he saluted me that he bowed from the waist and his smile of welcome made me think as I looked at his kind old face of the stories of Hans Christian Andersen and to wonder whether Dr. Mommsen was not something of the same kind of man as the Children's Poet. His appearance was the personification of simplicity. He was dressed in a plain black suit with a turn-over collar, and his kind blue eyes, the color of old china, smiled at me from behind gold glasses. His long white hair was combed back from a high, thin forehead and it fell in a snowy fleece upon his neck. I found him very modest indeed. He objected to talking for publication and said that the newspapers had lately reported him as having died and his obituaries had been published in many of the journals, some of the editors writing well of him and some ill.

"You can't interview a dead man," said he, "and as I am dead I will not make a live article for a journalist so I think you had best pass me by."

Dr. Mommsen laughed as he said this and I noted that his voice was full of sweetness and his laugh as merry as that of a girl of sixteen.

During our talk I asked him about his old age and he told that he was still working and that he hoped to continue working until he died. He said however that he considered his life-work finished and that he was too old to expect to do much more.

I here referred to his old friend George Bancroft, who was, it will be remembered, our minister to Berlin for so many years, and told him that I hoped that he would live as long as Bancroft, who died when he was over ninety and who kept his work up almost to the last. Upon this Dr. Mommsen spoke for some time about Bancroft and he laughed as he said that Mr. Bancroft considered this epoch as that of famous old men.



"He would say," said Dr. Mommsen, "'Look at the great men of the day! Here is old Kaiser Wilhelm long past four score! Here is Bismarck, who is stronger than ever on the edge of his seventies, and there are Von Moltke and Gladstone and others who are equally old,' and I think," concluded Dr. Mommsen, "that Bancroft, though he was too modest to say so himself, mentally included himself in the category of great men. He was a charming man and we all liked him much."

I endeavored to get Dr. Mommsen to tell me the story of the composition of his "History of Rome" and to talk of his literary methods. I wanted his views of the changes which have lately come into the writing of history and asked him as to his opinion of the fallibility of historical truths. He was however firm in his refusal not to be interviewed on these subjects and he kindly referred me in one case to a recent German pub-

lication. I thereupon told him I did not read German as fluently as I wished and asked if there was not a translation in English. He was surprised at my ignorance.

"Don't read the German fluently," said he, "and you a journalist! I am surprised to know that. There are four languages that every man must have who would keep abreast of the world's information. These are the German, the French, the English, and the Italian. You must know these or you cannot know the current thought of the day and if you do not read them all easily I would certainly advise you not to rest until you have mastered them."

As Dr. Mommsen said this the clock struck one and the bell across the hall warned me that his dinner was ready. He told me not to hurry and that dinner could wait. But I thanked him and received another bow and a handshake as I said good-by.

## ECUADOR: ITS CITIES, AND ITS PEOPLE.

BY COLONEL WILLARD PARKER TISDEL.

THE Republic of Ecuador in South America has an area of 255,000 square miles, with a seacoast of nearly 700 miles, and a population of 1,300,000. It is situated between latitude 1° 50' north and 5° 30' south, and longitude 69° 52' and 80° 35' west. Its natural products consist principally of cacao, rubber, ivory, nuts, coffee, quinine, and are in ready demand in all commercial marts of the world. The government is republican in form, with an executive, legislative, and judicial arm, a senate and house of representatives, and a constitution embodying principles similar to those expressed in the Constitution of the United States. The president is elected for a term of four years, and nearly the same methods are resorted to as in our own country.

Cuzco, once the capital city of the Inca Empire, gives evidence of the founding and progressive rise of great cities, only the ruins of which exist to-day. Others have crumbled to decay without leaving a history and great piles of *adobe* walls mark the spot where once lived in happiness and peace a highly civilized people.

As far back as the year 280 of the Christian era, the city of Quitu was founded, and for G-June.

nearly eight hundred years it grew and prospered, becoming the capital of the once great Quitu nation, and only in the year 1000 was it wrested from its lawful possessors, the inhabitants put to death, and the city reduced to ruins. This was accomplished by the powerful Cara nation who occupied the lowlands of Esmeraldas, and who in the year 750 founded their capital city in latitude 1° 40' north, calling it Cara. Growing to enormous proportions, it became the seat of government of the combined Cara and Quitu nations.

At the time of the discovery of Peru, which was so closely followed by cruel conquest, there existed in that part of Peru (now Ecuador) besides the two cities named, Bulaniguas, Cucaniguas, Tambillus, Nanigal, and Mindu, all centers of a large population, where resided the *casiques* of the Incas, who gave direction to their tribes or nations. Quitu was however the great capital, and near Quitu at an altitude of nine thousand feet above the sea was the famous Temple of the Sun, to which pilgrimages were made for purposes of worship, thousands of people coming annually to kneel at the shrine of Sol.

The ancient cities of Ecuador, with one ex-

ception, have gone to decay, and aside from what we glean from Cuzco, the incomplete histories of the great Empire of the Sun, and from its many legends, there is little left, the ancient traditions of the people of the north being lost. The terraced mountains, with solid stone retaining walls, rise to a height of ten thousand feet or more; hundreds of miles of aqueducts through which water was carried for purposes of irrigation; ruins of temples and of cities, with vast burial places, the tombs of which are rich in gold, silver, and copper ornaments, the mummified bodies wrapped in cloths of brightest hue and finest texture; *huacas*, molded from clay, fire burned, beautifully ornamented, all



indicate the occupation of central South America ages before the advent of the Spaniards, by a numerous people who lived in comparative peace, had good government, knew well and followed successfully agricultural pursuits, and were highly artistic. The history of Ecuador pre-Spanish is very uncertain and confused, yet from tradition, from existing records, and from hieroglyphic figures deductions have been made which warrant the publication of a history to which some credence must be given, since no other records exist. Thus we find that with one exception, most perfect concord of opinion, of action, and of loyalty to governing power prevailed throughout the country, covering a period of more than twelve hundred years.

Then the era of peace seems to have ended.

In 1475, bent on conquest, Huainacapa, emperor of all Incas, marched from Cuzco with a powerful army, a distance of more than a thousand miles, and laid siege to Quito, captured the city, and took possession of the surrounding country. The Quito and the Cara nations were subdued, and Huainacapa took up his permanent residence in Quito from which he ruled the empire for a period of thirty-eight years. In 1525 Huainacapa died and the Inca empire was divided into two empires, Cuzco, in the south, and Quito, in the north. Two sons had survived Huainacapa; Huascar and Atahualpa. The former was made emperor of Cuzco, and the latter emperor of Quito. In 1530 Huascar was dethroned, and Atahualpa proclaimed emperor of all Incas. Early in the following year Francisco Pizarro landed at Tumbez (now a flourishing city just on the boundary line between Peru and Ecuador) whence he marched against Atahualpa, and history does not record a series of more treacherous or barbarous acts than were committed by Pizarro, under guise of Christianity, and sanctioned by the royal decree of Charles V. of Spain. With the coming of the Spaniards the Inca dynasty fell. The last reigning emperor was cruelly murdered; the country was robbed of its riches, the inhabitants were made slaves, and so in turmoil, confusion, and bloodshed was inaugurated Spanish rule.\*

It is hard to say whether or not Ecuador has kept pace with other Latin-American nations in the march of progressive civilization, since the advent of Spanish supremacy.

Ecuador has about 1,300,000 inhabitants, 1,000,000 of whom are Indians. But few of these Indians can read or write, as public schools have been but a short time established. In Quito, Latacunga, and Guaranda there are university schools in which degrees are conferred, and where many of the first men of Ecuador have received a finished education. In Quito, as in other cities and towns, the white people are well educated, highly refined, hospitable in the highest degree, and in oratory, especially in after dinner speeches, the educated Ecuadorian gentleman excels.

The established religion is Roman Catholic, and no other form of worship is permitted in the country. The clergy takes precedence over all, and its influence is all powerful. To

\*With the coming of Pizarro the spelling of Quito was changed to Quito.

the writer it appears that the priests do not care to educate the Indians, as they are more tractable in ignorance. Great consideration and cordiality are shown for priests, and even the savage tribes receive them with the utmost respect. The Ecuadorian Indian has no religious faith. He has rather a religion of form than of conviction, consisting chiefly of a belief in saints and charms, the latter in little trinkets, wrought from gold or silver, or orisons printed in Latin, supplied by the priests, preserved in leather bags, and generally worn suspended from rosaries around the neck. Great faith is placed in certain prayers which are supposed to drive away devils and to avert all kinds of evil. They have but a vague idea of the Creator. I will illustrate the manner of religious instruction, and a brief description of the principal church in Quito (and of Ecuador) will enable the reader to understand more readily the mode of teaching.

The Church of the Company of Jesus, in Quito, is perhaps the richest in architectural work, as well as one of the oldest on the American continent. It was commenced in the year 1565 and completed in 1630. It was renovated in 1790 but the original plans were adhered to. Much of the work was executed in Spain, shipped to the coast of Venezuela, and transported overland through Carácas and Bogota to Quito, passing over the wonderful Inca road, which in those days extended from the Caribbean Sea to Lake Titicaca. The work on the façade of the church is more beautiful than anything of the kind in Europe, while the interior is of marble and wood carvings, there being many life-size figures of saints, and the work in, around, and above the altar surpasses in richness anything else of the kind that I have seen. The church is capable of seating five thousand people, though seats are rarely used. As one enters the church, to the right and the left are two famous paintings; the one on the right representing Hell, and the one on the left, the Judgment. These paintings are very large, and were executed by Fernando de la Cruz, in Toledo, in the year 1620 and placed in the church shortly after. Hell is a sheet of living flame, within which are seen writhing in agony the forms of the condemned; the punishment inflicted seems not to be uniform but according to the enormity of the sin committed on earth. Dancing, vanity, usury, robbery, drunkenness, murder, and sacrilegious-

ness are the sins for which punishment is meted out, and instruments of torture are seen in operation, under the heads mentioned, the most cruel of all being that for dancing. Vanity is next most terribly punished, and so on until comes sacrilegiousness, which is apparently the lightest sin.

Judgment represents Christ seated on the top of the cross and at the right the Virgin Mary, in a supplicating attitude, evidently pleading in behalf of the people who are rushing madly to judgment in response to a trumpet call from Gabriel, who is seen standing at the foot of the cross with the trumpet at his mouth, and the words "Come to judgment" are being heralded to the people. In the center and below the cross, there is a priest in white robes who seems to be the advocate, pleading the cause of every one who comes before the judgment throne. On the left the devil is seen, with three-tined fork in hand, standing in fire, apparently claiming each newcomer as his own, and battling with the priest in his efforts to enforce his claim. On the right there may be seen a long procession of those who have passed the ordeal, and are on the way to join the righteous who have gone before, and who are seen far above, both at the right and the left of the Savior.

The Indians are brought into the church in squads or groups, of a dozen or more, placed in line before the paintings, first of Hell, and then of Judgment, and a priest interprets to them the meaning of the great pictures before them. This is repeated again and again, until a deep impression is made upon them, and this forms the basis of their religion, especial care being taken to instruct them in the matter of "indulgence," which can be obtained from attending priests. This system is not confined to Quito alone, but is in vogue all over the republic, and I must confess that apparent good comes from it, since in no other way is it possible to control these simple people. As it is, they are quiet, peaceful, and generally law-abiding, and one priest can do more with them, in case of tribal war, than can a thousand soldiers.

There are few or no regularly made roads in the interior, and in the matter of highways the people of Ecuador were far better off during the reign of the Inca emperors than they are now. There are no roads to-day that can compare with the ancient Inca road, which led from the highlands bordering the Carib-

bean Sea to Lake Titicaca, more than two thousand miles, and which was paved with stone blocks quite the shape of the Belgian squares now in use in New York and other American cities. Ruins of this ancient highway are to be found in various parts of the high country, and, like the ruins of the temples, are decaying monuments to the greatness of the Inca nation. Happily a change is being brought about, and earnest work in road-making is in progress throughout the country. Within a few years Quito and other interior cities will be accessible by macadamized roads from the sea, so that it will be comparatively easy to visit all parts of this wonderfully interesting republic. As it is, all communication is by means of mules, and no one should undertake a trip to the interior without a good guide, strong animals, trusty servants, plenty of provisions, warm clothing, and blankets in abundance. The distance from Guayaquil, the principal seaport of Ecuador, to Quito, is one hundred and seventy-five miles, and every pound of cargo which goes to or from the interior must be carried upon mule back, or borne upon the backs of human carriers. Thousands of Indians, both men and women, are employed as porters of cargo, and they may be seen weighted with more than two hundred pounds of merchandise, which they contract to deliver within a given time, to remote places in the far interior, and such a thing as loss of cargo is rarely known.

During the rainy season, which covers a period of about six months each year, communication with the interior is very dangerous and almost impossible. Animals are lost in the mud, or fall over slippery precipices; at times it is impossible to reach the highlands because of the inundation of the lowlands between the sea and the rise of the mountains, and because of the deep furrows of soft hoof-churned clay, all along the lower mountain paths, which in a short time after the setting in of the rains, become impassable.

But in the dry season the roads are good, and if the traveler is properly outfitted, he can make his way with comparative ease. The greatest drawback is the lack of hotels. There are *tambos* where one can find shelter, but there is no food, and no beds. Then in the villages there are inns (*posadas*) but they are vile, dirty, filled with fleas and vermin. The exceptions, which may be counted on one's fingers, are located in the principal

cities only; they are called hotels, but there is not a hotel in the republic that can compare with the third-rate hotels of our own or any other civilized country.

As has been stated, the climate of Ecuador after once passing the four-thousand-foot-level is perfect, and the scenery the most beautiful in the world. There are four great stretches of table-lands running north and south between the mountain ranges, ere you reach Quito, which lies at an altitude of nine thousand feet above the sea, and then passing to the east you come upon the gentle slope of the orient, which at no very distant day will become populated and cultivated, and one may well foresee the riches which this vast and wonderful country will yield to the world. These great fertile tracts lie in altitudes of from four thousand to nine thousand feet, within which, according to its situation, fruits of every clime, and cereals of every known kind can be produced. The mountain slopes and lower table-lands abound with valuable fibrous plants, from which all the world may draw its supply, the growth being so rapid and luxuriant that scarcely a month can pass, from the cutting of the plant, ere a new one has grown to maturity in its place.

Caste among Ecuadorians is decidedly pronounced. The white race, descendants of Spaniards, dominate. They are intellectual, wise, just in their dealings with fellow-men, and liberal in all matters relating to government. But socially, the line is closely drawn, and the white race keeps quite to itself. The middle classes, be it said to their credit, are endowed with more than ordinary intelligence, but it lacks cultivation. They are naturally artistic, copy well from paintings or from nature, excel in ornamental wood work such as wood-carving, are the landed proprietors, and withal good citizens and sensible people. The lower classes are very ignorant, but that, as I have said before, comes from a cause which in time must be overcome, since schools are being established throughout the republic, and education is now compulsory.

The city of Quito, known as the Celestial City, has a population of sixty-two thousand and while its growth is slow, it improves in the matter of buildings, public works, and educational facilities, and with the advent of railroads will one day become the great social and commercial center of Ecuador, the



*entrepôt* and distributing point for a vast territory, which must sooner or later come within the realm of states whose civilization shall not be surpassed on the face of the globe. But not much can be said of the modern cities of Ecuador, because Quito, Guayaquil, and Ambato are the only ones entitled to be so called. Quito is however a fine city, and being the seat of government attracts the best elements of society. Herein reside the wealthy and aristocratic families, and well-appointed, well-regulated homes are to be seen on all sides. The ladies and gentlemen, particularly those of Spanish extraction, are well-formed, handsome people. Paris fashions are closely followed, and at the theater, at a reception, or at a public ball one might almost imagine oneself in New York, London, or Paris. Quito has its "four hundred," and many there are who boast of an ancestry as far back as the Middle Ages. The public buildings are good, spacious, and generally well constructed. The churches are well built, streets are well laid out and paved, pretty little parks and

plazas adorn the city, and the stereotyped *Alameda* is an attractive spot.

Guayaquil is thoroughly a commercial city, situated on tide water, where come the largest of ships, and the commerce with the outside world is large, and constantly increasing. It has a mixed population of about forty thousand, but its geographical location, almost upon the equator, makes it an undesirable place for residence, and few remain there for any length of time except for commercial purposes.

Ambato, with a population of thirty thousand, lies on the plains of the same name at an altitude of seven thousand feet, and is considered one of the healthiest cities of the world. Bronchial or pulmonary diseases are never known here, and persons suffering with these ills find ready relief on the plains of Ambato.

Ecuador is destined to become one of the first countries of South America. Nature has been most lavish with it, and now with the help of man it cannot fail to take rank with the foremost of progressive nations.

## ALUMINIUM THE SUBSTITUTE FOR IRON.

BY J. FLEURY.

Translated from "The Chautauquan" from the "Revue des Deux Mondes."

IT was at the Universal Exposition of 1855 that there appeared for the first time an ingot of that singular "silver-white metal from clay," as Sir Henry Roscoe of the Royal Institution of London called aluminium. It does not seem that it then called public attention widely to itself. When it was exhibited again at London in 1862 and at Paris in 1867 worked up into the form of utensils of all sorts and of objects of the jeweler's art, it made an impression principally on account of its extraordinary lightness of weight. But the difficulty of its separation from the ore, the costliness resulting from this difficulty, and the rapid tarnish of its brilliancy, caused it little by little to be abandoned by those arts for which at first it had promised to become a new and valuable resource. And for the first of these reasons also its alloyage with copper, forming what is known as aluminium bronze, in spite of its remarkable quality of resistance and its beautiful golden color, had difficulty in maintaining itself in industrial practice.

Perhaps we should have heard no more of aluminium, save in laboratories where it is always conspicuous, if its early history had not linked itself with that of the progress of electricity, and if, thanks to this new agent, its separation had not become easy enough and economical enough to increase considerably the field of its application, and to awaken again the hopes which sprang up around it at the time of its discovery.

Whether seen in the form of the common soil varying in color from yellow to brown, which covers all the fields, or in that purer type of immaculate whiteness of which porcelain is made, known as kaolin, clay is nothing else than a combination of silica, alumina, a little water, and small quantities of some other substances in variable proportions. Of this soil, which forms approximately half of the crust of the globe, the weight is almost equally divided between silica and alumina, and the latter is nothing else than oxidized aluminium. This metal

constitutes therefore about a sixth part of the soil which we tread under our feet.

The most abundant, it is at the same time, of all metals, that which is nearest to us. In the enormous bubbling and seething of that fluid and incandescent mass which later became the terrestrial globe, the elements, at first all mingled together, gradually became superimposed one over another in the order of their density. The heavier, tending toward the center, were concentrated in the depths; while the lighter, and of these more than all the others, those composed of the base of alumina, gained the surface.

Alumina, and consequently its principal component, aluminium, is therefore directly under our feet. At every turn in nearly all places, we find this clay which, with profit, often may be mined. Scattered throughout its mass may be found occasionally precious gems, such as emeralds, amethysts, sapphires, rubies, topazes, all of which are themselves but alumina in its purest forms, the mineral species of corundum. Their appearance reminds one of those refined natures classed as persons of genius, who, formed of the same clay as other mortals, yet stand out distinct from them, shining with marked brilliancy in the great masses of humanity.

In the history of the world ages passed; civilizations followed one another; to the stone age succeeded the bronze. In its turn appeared the metal of the historic period, iron, which seemed to be the necessary agent of the progress of society. And, meanwhile, of this other metal, the most abundant of all, humanity remained in ignorance, not only as regards its use, but as to its very existence. That such a thing could be possible is not at all strange to those who understand something of the mystery which nature sometimes throws about her works and of the secrecy under which she establishes some of her laws. Finally the fact that there was such a metal was made known, and after years of experimentation, too long and too involved in technicalities to be described here, there was gradually discovered a process by which to separate it from its ore.

It was Henry Sainte-Claire Deville who, having carefully studied the work of his many predecessors in this field of research, and having made many experiments of his own, at last proved it a practicable fact that aluminium in quantities could be obtained; and it was he who presented to the Academy

of Sciences the ingot spoken of at the opening of this article. To explain the steps by which he reached his conclusions and discoveries would lead us far afield into a discussion of chemical intricacies, which for our present purpose is unnecessary.

From his time it has been easy to study the character of this metal, and to determine exactly its chemical and its physical properties. Of a silver white color, the new metal alters a little on being exposed to the air, its brilliancy gives place to a lusterless bluish-gray tint. Its distinguishing quality, that which especially attracts attention, and that which will justify its employment in many industrial applications is, as has been said, its extreme lightness. It weighs only two and a half times heavier than water. Steel is nearly three times heavier than aluminium, copper three and one half times heavier; silver weighs about four and gold about eight times more than it. That is to say, that with a given weight of aluminium one can fabricate four times more objects than with the same weight of silver.

If it is not quite so hard as gold or silver, aluminium possesses their malleability and ductility. It can be beaten into sheets or leaves so thin that the lightest breath of air will agitate them, and they can be used as gold leaf is in gilding. The metal can be drawn out into threads finer than human hair, and these threads are strong enough and pliable enough to be woven into a fabric. Less fusible than zinc, which melts at a temperature of six hundred degrees, it is more so than silver, so that it can be easily melted and molded. Its sounding property, or *tonne*, is remarkable, and this quality united to that of its fusibility indicated at first its future employment in the fabrication of bells. Upon making the trial, however, there was found one serious drawback: under the shocks of the clapper the metal rapidly wears away and breaks off.

One strong point in its favor is that sulphur, which in any of its compounds blackens silver with every touch, has no effect upon it. Equally insensible also to organic secretions, it is of value in the manufacture of surgical instruments. From it are made the tubes which permit those persons to breathe, upon whom tracheotomy, or the operation of opening the windpipe, has been performed. For a long time American dentists have used it in certain instruments connected with their

work. It is also useful in the manufacture of plates and various dishes and of fine kitchen utensils. For the latter purpose its great specific heat, which manifests itself by a slow process of cooling, is especially valuable.

Its conductivity, either as relates to heat or to electricity promises also for it a wide use in the future. Its power in this respect is not so great as that of gold or silver, but it is nearly equal to that of copper, and twice as great as that of iron, both for heat and electricity. From this it follows that a wire of aluminium will allow to pass over it a quantity of electricity double that which in the same time would pass over an iron wire of the same dimensions, or, what amounts to the same thing, a given quantity of electricity will pass in the same time either over an iron wire or over an aluminium wire of half the size, and consequently of about one sixth the weight, since iron is about three times heavier than aluminium. All of this points to the substitution in the near future of aluminium for iron, in all of the telegraphic lines. Another strong point in favor of this change is the fact that the former does not oxidize in the air, and thus it would dispense with the work of galvanization necessary to preserve the iron under the atmospheric influences.

If in conductivity aluminium surpasses iron and steel, such is not the case as regards tenacity. This quality may be defined as resistance to the various efforts, such as pulling, bending, twisting, which tend to break the metal. The volume being equal, aluminium and cast iron have almost the same force of resistance; that of copper is nearly double, that of iron about three times, and that of steel about five times greater. A railroad crosses the Gironde River at Bordeaux upon a bridge of iron. Let us imagine for a moment that in place of this metal aluminium is substituted. In order to give to the bridge the resistance which it now has, it would be necessary to triple the volume of all the pieces composing it. It would not, it is true, be then any heavier than it is now, but it would present a most singular appearance, and nothing would be gained. But for numerous other uses the question of greater or less resistance would be without interest, while in them the other qualities of aluminium would form strong reasons for employing it.

It is the question of price which up to this time has chiefly limited its use. In this it has followed a general law. When toward

the end of the eighteenth century, there were sent out from America to various lands that white vegetable wool the wavy tufts of which were picked and prepared with great difficulty upon the shores of the Mississippi, the first fabrics woven from them were regarded as rare stuffs worthy of being offered to a queen; to-day the humblest people use in many ways all the products of cotton. The same thing will occur with aluminium. When it will cost no more than iron, there will be found numberless employments useful and novel of which one does not even dream to-day. In 1856 a kilogram of it cost about one hundred and eighty dollars. In the following year, owing to the discoveries made by Deville, the price fell to about sixty dollars, and in 1883 it was down to eighteen. As new methods for reducing the difficulty and the expense of separation were discovered, the price kept falling until a few years ago it went down as low as eight or seven dollars.

It seemed difficult with the chemical processes employed up to those times to go any further in economical amelioration, and metallurgy as applied to aluminium promised to art only an employment as restricted as it was costly. But since then electricity has given a new impetus to this manufacture. Managed by skillful and persevering hands, it gives promise, now, that with still greater facility in the means of production, there may be produced a purer form of the metal, in much greater abundance and at a constantly falling price.

Electricity is to-day a domestic force, if one may be allowed the expression. Docile and submissive, it can be divided into fixed quantities, can be diverted into channels and distributed as is water, steam, gas, or air. Under all conditions it willingly lends for the use of man its terrible power; and man experimenting with its aid is fast wresting from nature her secrets. It has been discovered that many of the strongest chemical affinities which up to this time have bid almost absolute defiance to attempts to overcome them can be readily broken by the application of a current of electricity. Among the numerous dissolutions thus achieved there stands out prominently the one which leaves aluminium a free element. The process once learned is a comparatively easy and inexpensive one, and by its use and the exhaustless supply of crude material there will be nothing to limit the

supply of this new metal for all possible demands that may be made upon it.

Several important establishments have lately been founded in different countries for the purpose of producing aluminium, and a few months ago the cost had been reduced to eighty cents a kilogram. This will soon be brought down to fifty cents, and that will not be the minimum. Under these circumstances it will be substituted for the iron and copper used to-day in numberless productions.

Every day new uses are being found for it. Less employed in the jeweler's art, on account of its change of color on being exposed to the air, it offsets this decrease by the vast increase in the demand for the purposes of plating and for kitchen utensils. In the United States and in Germany, it has been introduced, as a matter of experiment, into the equipments of soldiers. Its alloyage with titanium, a rare metal, gives a very hard substance and one possessed of great resistance, while of extremely light weight. It is thought that this will form excellent material from which to fabricate mattocks, and the bayonets, sabers, and other necessary utensils which prove so burdensome to soldiers. The

Russian army made the experiment of shoeing horses with aluminium and it was found that the Finnish dragoons riding the horses so shod gained materially in rapidity over the other horsemen. It has also been successfully introduced into machinery in order to relieve the heavy weight of certain pieces, particularly in those used for aerial navigation, and also in velocipedes. There is to be seen upon the Lake of Geneva a little boat made entirely of aluminium, hull and machinery; perhaps there may be found here a good suggestion for the hardy explorers of the rivers of the African continent. Americans announce that one of the attractions of the Chicago Exposition will be a house of sixteen stories made entirely of aluminium, including doors, window frames, and wainscoting.

Is there ground for thinking from all this showing that aluminium is going in the near future to usurp the places so long held by other useful metals? Does it merit the name, now often bestowed upon it, of the iron of the future? And was a certain American journal right which recently named the new century so soon to open, the century of aluminium?

## THE SALVATION ARMY AS A SOCIAL REFORMER.

BY GEORGE ETHELBERT WALSH.

ATTEMPTS at great social reforms have been conspicuous features of the present century's progress. Utopias, socialistic ideas, visionary schemes of ideal societies, semireligious and love communities, improved government and industrial states, and numerous other theoretical and practical conceptions of reformers have contributed toward the general progress and enlightenment of the age. The social evils that have been accumulating in all countries since the Middle Ages have reached a climax in the nineteenth century, and the present administrators of the world find their energies taxed to solve or cover up the problem that is their direct inheritance from the past. The postponement of the final reckoning has required skillful diplomacy and statesmanship, and in the past the energy of great minds has been expended in keeping the smoldering fire from breaking out in a great social conflagration. Unable to strike at the cause and eradicate

the evils, they have healed the wound over with clumsy bandages from one generation to another.

But moral and intellectual emancipation from the bondage of the Middle Ages has intensified the general restlessness of those who are ground down by poverty, crime, and social diseases. Reform movements must at least approximately solve the great problem in a peaceful way, or the accumulating vices and discontent may precipitate a social revolution of world-wide import. The impatience of the masses is manifested in every large city where the evils are intensified, and there are evident signs of growing audacity and recklessness. The social state that can control them now may fail to retain its power and imperial authority when the future broadens the difference between them. The organization of the masses for mutual protection of interests is not a menace to society, but it is an indication that the sufferers are slowly taking



from the hands of the statesmen the solution of a problem that most affects their interests. The peaceful organization of working classes, the establishment of clubs and societies among the poor in cities, and the general inauguration of systems of reform in tenement populations, are really the most hopeful signs of the question. They indicate an upward trend of life and work without the usual accompanying loss and waste of rebellion and bloodshed.

Organized efforts give the best results when dealing with such a complex problem, and religious bodies, societies, and philanthropic movements form great systems of relief and encouragement in cities that partly alleviate the evils. Nearly all of the reforms have ends in view that are similar, and there are certain lines on which they meet in cordial fellowship. The means and methods of accomplishing the great social reformation, however, differ—differ so widely that an antagonism is developed often between them. Not that one body of workers believes that the end does not justify the means adopted by another laboring in the same cause, but that there is lack of confidence in accomplishing any good through the peculiar methods pursued. It is under this ban that the Salvation Army of workers are placed by the great majority of intelligent and worthy philanthropists and religious bodies. They acknowledge the good aims of the Salvationists, their worthy purposes, and their zeal and consecration to the great cause, but they ridicule and scorn their peculiar methods of work. They reason that instead of benefiting any one they bring condemnation on the whole question of religion and social reform. Their conspicuous uniform, noisy parades and meetings invite the lower classes to their gatherings out of idle curiosity, and the demonstrations not infrequently break up in riots and disorderly disturbances. They have been attacked by the roughs and criminal classes of the cities both in this country and in Europe, and they have not received much sympathy from the intelligent and respectable law-abiding citizens. Two classes have thus conspired against them—the low, ignorant, vicious crowds which they are trying to reform, and the eminently proper ones engaged in the same work of social redemption. There has been open condemnation of the Salvation Army and its methods from pulpit, press, and bench. It has been condemned as a nuisance,

and its members have been imprisoned as disturbers of the peace. From city to city, and from country to country, they have met with open and covert opposition, and nothing has been left undone to discourage them in their work and to break up their whole organization.

Nevertheless, the Salvation Army has thrived and multiplied rapidly in numbers. It has become a potent factor in changing the conditions of the lower strata of society. It has called forth words of criticism and praise from the foremost pens of the world. It has made a career for itself that demands the attention and consideration of the world. To dismiss it as unworthy of study or notice is to confess ignorance of social matters.

The intense seriousness and earnestness of the Salvationists cannot be denied. Their work and life are full of perplexities and trying labor. They aim at the physical as well as the spiritual reformation of the poor and criminal, and by choice they associate among the lower strata of society to prosecute their work. As General Booth expressed it in his book, "In Darkest England and the Way Out," "As Christ came to call not the saints but the sinners to repentance, so the new message of temporal salvation from pinching poverty, from rags and misery, must be offered to all." The field of their labor is more comprehensively summed up in the same book in these words: "The outer and widest circle is inhabited by the starving and the homeless but honest poor, the second by those who live by vice, and the third and innermost region at the center is peopled by those who exist by crime. The whole of the three circles is sodden with drink."

To attack this social misery the founder of the organization based everything upon the military idea of discipline and division of work. It is this unique method which gives conspicuousness to the Salvationists wherever they travel and plan their campaigns. Probably no other organization outside of regular military bodies is so disciplined and orderly in work as the Salvation army. It is not simply uniforms, banners, and parades that liken them to an army of soldiers, but it is also the rigid discipline, methods of promotion, and grades of work. Nearly all their terms are borrowed from the army, and besides captains, colonels, cadets, sergeant majors, and privates, they have their corps, outposts, prison gates, soldiers' meetings,

and forts. In fact, everything is formed so accurately along the lines of an army that it is necessary to have some general idea of the terms used among military organizations to understand and appreciate fully the bewildering number of officers and their duties. Everything about the organization is suggestive of aggressiveness, and the terms generally used in religious bodies have been almost entirely dispensed with as too tame and undesirable.

The statistics of this religious army are changing almost weekly, increasing in numbers in every part of the world, and it is hard to estimate approximately their strength even in the United States. They have all together over four thousand corps and outposts, with over ten thousand officers commanding them, and distributed in nearly every part of the globe, including Great Britain, France, Switzerland, Sweden, Norway, United States, Australasia, Canada and Newfoundland, India and Ceylon, South Africa, Holland, Denmark, Germany, Belgium, South America, Finland, and St. Helena. In the latter place their force is the smallest, and in Great Britain they reign in the greatest number, averaging more than three times as many as in any other country. A corps so-called by them consists of a society of Salvationists, commanded by several officers, and adjacent to it are several outposts which are looked after by those from the central body. The outposts are gradually developed and extended until they become equivalent to a corps, and then in turn it establishes also a line of outposts to continue the progressive work. The officers of any corps consist of writers, singers, exhorters, and leaders of meetings, and they take turns in doing duty at the outposts. Work at these places is divided up into such special lines as "slum duty," "rescue work," "social reform wing," and "prison gate." The private soldiers are directed in this work by the officers over them, and they do yeoman service for the Army in all the lower walks of life. They visit the sick, enter saloons to pray for those drinking, give food and clothing to those in want, hold public spiritual meetings, attempt to reform the criminal, and prosecute such general work for the cause as their officers plan out for them.

The hundreds of thousands of Salvationists throughout the world are through their strict military organization kept under perfect con-

trol, and no army could be organized upon a more successful plan. The officers of corps and outposts have to keep commanders of divisions acquainted with the work performed in their locality, and the latter report to the officers superior to them. The three great grades in the army are the rank and file, including secretaries, sergeant majors, and treasurers; the cadets, with captains and field officers; and finally the head staff, which overlooks the general work in the various fields. The commissioner is the highest officer, followed in order by colonel, brigadier, major, captain, adjutant, and ensign. The staff is generally composed of these officers, and often their consultations are attended by as many women officers as men. There is no distinction made in sex or birth. Merit and ability to work and direct are the only recommendations which secure promotion from the lowest ranks up to the highest grades. In many respects the women workers have been found more successful than men, especially in certain lines of duty, such as visiting the sick and pleading with the fallen of their own sex.

Training garrisons are institutions of the army which carry out more in detail the military idea. Such places for the spiritual training of cadets have been established in this country in New York, Brooklyn, Boston, Detroit, Grand Rapids, Englewood, Ill., Des Moines, Omaha, San Francisco, and Oakland. The cadets in these training garrisons are generally kept there for six months; during that time they are instructed in the methods of the great work before them and filled with the same spirit of religion as their commanders. Salvation meetings, exhortation meetings, knee drills, and various other maneuvers are daily performed by them at the garrison. When they come forth from their six months' seclusion they are put to work immediately among the slums of some city, where they pray, exhort, organize, and direct with remarkable vigor and zeal. Religious enthusiasm is the great watchword of the army, and the officers must see to it that proper spiritual conditions are maintained among the workers to prevent backsliding. Salvation meetings, public parades, and camp meetings are essential features of the system, and they feed as it were the fire and keep ablaze the consecrated enthusiasm of the converts.

Division centers in this country have been located in the cities which appear to be the

best situated for dispensing authority and directing movements over vast sections. Such centers are found in New York City, Cleveland, Ohio, Harrisburg, Penna., Syracuse, N. Y., Chicago, Minneapolis, Minn., Springfield, Ill., Baltimore, Kansas City, Topeka, Portland, Me., Boston, Austin, Texas, Des Moines, Iowa, Helena, Mont., Jacksonville, Detroit, Denver, Portland, Ore., Los Angeles, Sacramento, San Francisco, Cal. These centers increase in number as the growth of the army extends into new territories, and the whole country is thus divided up by the officers so that no field is neglected. In thin, sparsely settled districts the demand for the army workers is not so great, and their numbers are always in the greatest force where city slums offer crime, vice, and poverty in the worst type.

The publications of the organization keep even the humblest soldier well acquainted with the success and growth of the army, and the army's official journal, the *War Cry*, is given out to each worker to sell among those who are not interested in the movement. The price of the journal is small, but every member is supposed to sell enough, and collect from charitable people sufficient money nearly to pay their weekly salaries. A field officer receives \$7 per week, and many of the privates get even less than this to keep body and soul together. For this small pittance the slum workers, reform and prison laborers, work day and night at their most arduous task. That there is little to attract one to the work can be easily imagined when the details of the day's labor are recorded. They must hold several salvation and exhortation meetings every week, spend eighteen hours every seven days in pleading with sinners, visit and pray with the sick, enter vile dens to reclaim the lost, hold daily private spiritual meetings among themselves, exercise frequently in the "knee drills," sell copies of the official papers, and collect enough money to pay their own rent and food, and then to see that their post is self-supporting. Considering the numerous minor details that demand their attention the life of a Salvationist cannot be envied by even the humblest worker in any line of industry.

The circulation of the *War Cry* is enormous in this country, but its sale depends more upon the active work of individual members in disposing of single copies than upon annual subscribers. Similar high circulations

are recorded of the periodical publications of the Salvation Army in other countries. There are about forty-two of them published in twenty different countries, and not in one of them has a paid advertisement ever been inserted. These periodicals reach a great mass of readers, and in the aggregate they average seven hundred and thirty-five thousand weekly copies, one hundred and thirteen thousand monthly, eight thousand fortnightly. They are printed in every language of any note,—more than a score of different ones. The influence of these weekly and monthly publications is far-reaching, and it serves to keep up the enthusiasm of the workers in the various fields. They are filled with literature that pertains only to the vital question of the day. No outside, or incidental padding, no filling up of space with articles on foreign subjects, ever disgrace the pages of the journals. There are news and tidings enough concerning their great work to make every column teem with bristling items and calls to duty. A perusal of one of these sheets by an outsider cannot fail to give a certain amount of pleasure and satisfaction, tempered with a little amusement at the funny head-lines and battle cries. Nevertheless, they are bristling over with enthusiasm and zeal to such an extent that their effect upon the soldiers can readily be appreciated.

The "barrack" life of the Salvationists has been the means of creating considerable disturbance in cities, and more than once these camping-out places have been broken up by authorities on complaint of citizens that they were public nuisances. In adopting this method of living when in camp the soldiers prove their worthiness to bear their military name. Their quarters are narrow, scantily furnished, and their beds, shared by two, are frequently hard and uncomfortable. Their clothing consists of a simple uniform, which they are supposed to keep in good repair and neat. They live on coarse fare, and often go without enough of that. Their days and nights are spent in work, different guards being relieved at intervals by new ones. Their loud singing, wild chants, and sounding music are often kept up in the barracks well along toward morning, and this unearthly noise disturbs the sleepers in the vicinity. Recently this late-hour feature of their barrack life has been modified, and their meetings are closed generally before midnight.

The Army workers are imbued with the

idea that it is necessary to attract public attention by novel and unique methods of work. They must be progressive, and in order to do this they have to bring in recruits from every quarter. As general apathy may cause the loss of an election for one political party or the other, so will quiet, monotonous work along the same old lines have a tendency to lessen the growth of the Salvation Army. It is on this ground that their noisy parades are justified in their own minds. They attract attention by their singing and music, and hundreds are gathered to their "barracks" out of curiosity. Out of this crude material collected from the highways and byways they hope to make many converts, and statistics show that they are successful in their efforts. New workers and recruits are added in every city almost daily, and no church organization or sect grows with such startling rapidity as the corps and divisions of the Salvation Army. The lower classes who form the rank and file of the army instinctively feel that the laborers are in sympathy with them, and it is this touch of human nature which prepares their heart and mind for conversion. The bright uniforms, the tinkling cymbals, and the singing girls form attractions in their public parades that irresistibly compel one to view them.

The uniforms of the Salvationists are valuable in many ways, and the wisdom of the founder in insisting that every member should wear a distinctive badge of his office becomes more apparent every year. It serves as a protection to the wearers, especially among the women soldiers, as the Sister of Charity's garb does for her. The uniform of the Salvationist is known everywhere now, and the lowest classes instinctively respect it. Women wearing the peculiar dress of their calling boldly enter saloons and dens of vice, and it is rarely that one hears of any brutal treatment. In earlier days of the organization they were often taken by the arms and walked out by the proprietors, but to-day this is rarely done. They are allowed to pray and plead with the inmates of the saloon as freely as the Sisters of Charity are allowed to beg money for their cause. On the streets and railways of the country, beggars, drunkards, and roughs respect the wearers of the uniform to such an extent that the Salvationists never fear to wander around by day or night in the most gruesome and forbidding localities. Many of the "slum officers" are women, and

it requires strength of heart and character to enter the uncongenial surroundings of vice, drunkenness, and licentiousness that prevail in their chosen districts. They not only enter the surroundings of the poorer pest spots in cities, but they really place themselves in such close touch with the criminal and sinful classes that they impress them with the earnestness of their belief in a practical brotherhood of humanity. The work of the "slum officers" has been so successful that thousands of instances are recorded on their books where drunkards have been reformed, wayward girls rescued, discharged prisoners brought back to self-respect, homes provided for poor children, and work obtained for idlers and starving. The reformation of the classes found in the so-called slum wards has been a problem that earnest Christianity has failed to wrestle with successfully, and scarcely a dent has been made upon this low stratum of society by the churches. Missions have become the centers of good work in such localities, but their appeal has been more to the abstract side of man than to any visible, tangible reform. The Salvationists begin their reform at the opposite end. The work of relieving intense poverty, sickness of body, and suffering in every form, precedes their efforts to teach the brotherhood of Christ. This is the great key to their success.

The spirit of the Salvation Army may again be summed up in the words of its founder, who meets the solution of this problem in his characteristic forcible manner: "What is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive? You might as well give a tract to a shipwrecked sailor who is battling with the surf which has drowned his comrades and threatens to drown him. He will not listen to you. Nay, he cannot hear you any more than a man whose head is under water can listen to a sermon. The first thing to do is to get him at least a footing on firm ground and to give him room to live. Then you may have a chance. At present you have none."

From their works and aims the Salvationists may be called social reformers rather than religious workers intent upon spreading the faith throughout the world. Their dealings are mainly with the physical condition of humanity, preparing men for a better mental and spiritual life. They try to reach the mind and spirit through the body.



In their forward march the organization has placed itself upon record as the founder of a great social scheme for the alleviation of the sorrows and degradation of poverty. Its colonization scheme has attracted the attention of the civilized world. It is still in its incipient stage, and no trustworthy data can yet be drawn from the experiment. It may prove only a fanciful Utopia, a visionary scheme of an ideal reform, like thousands of others that have strewn the pages of history during the past two thousand years. The real judge of such social movements is time. Many ideal societies have started out with similar lofty motives, attracting the world with their success and promises. But new ideas and reforms have been promulgated, and the old ones have gradually dwindled down to a natural death. Though failures in one sense have marked their careers, there has been a moral and intellectual success in the accumulated knowledge and experience that the present generation now inherits. From this foundation of mingled success and failure latter-day social reformers begin their work for future progress.

Though dealing with grave subjects there is always a humorous side to the Salvation Army and its methods. Its movements throughout the world have afforded considerable amusement to the nations of the earth. The tinkling cymbals, drums, banjos, and bones of these soldiers have been heard in every land, and the shouting and singing of the enthusiasts have combined to make pleasure for idle spectators. Their extravagant preaching and praying, and their singing of unique songs are all eccentricities that please the multitude. The types of the Salvationists in the attitude of violent exhortation have attracted the facile pen of many a humorous artist. The red jackets and the poke bonnets of their female singers have been the themes of numerous paragraphs in periodical literature. Under the broadside of fun that has been turned upon them one would think that they would modify their actions somewhat, but the motto so often flaunted upon their banners in public parades, "We know no retreat," is literally carried out by them. The same wild, extravagant types of Salvationists are found in our cities to-day as those which years ago excited the wrath of peace-loving Christians. The same unique collection of instruments for music are employed to enliven their meetings, and the same tumultuous

praying and exhortation are features of their life. Rather than shrink from the abuse and ridicule heaped upon them, the earnest workers seem by their actions to invite all such opposition.

Their literature will be a peculiar feature of their movement when future historians come to trace their influence upon modern civilization. Books for true living and for guidance in holy work are published along with their periodical papers and magazines, and these will form a collection of considerable value when time has made them ancient. Their collection of songs will form a hymnal that will be as great a novelty in its way as a book of popular songs sung twenty years ago on the streets and in the concert rooms of our cities. The words of these hymns are often no less unique than the tunes to which they are sung. Music is a speciality of the organization, and they believe in adapting words and tunes to the audiences. Classic music is consequently conspicuous by its absence. The tunes are those which any street urchin can whistle and sing without much study and preparation. Often words are written and sung to the air of some popular song that is going the rounds. An instance of this is the following song, composed and set to music by a staff captain of the Salvation Army, and sung with great fervor by the Army to the air of "Quite English, You Know":

The Salvation Army is a wonderful thing,  
It's English, you know—it's foreign, you know;  
The joy of the Lord to all nations it brings,  
It's Irish and Danish, you know.  
Our French and Australians and dark Cingalese,  
Canadians and Kaffirs do well on their knees,  
While Swedes and Italians and clever Yan-kees  
Are all in this army, you know—Oh!

#### CHORUS.

The Salvation Army suits all kinds of men  
In all kinds of countries, we know it, you know.  
No nation or race can deny it a place  
If they only know it, you know.

Our Dutch and New Zealanders daily unite  
With Hindoos and Germans and Zulus, you know.  
Our Swiss and Belgians know well how to fight  
With Scotch and Norwegians, you know.  
Salvation and soup we now put in the reach  
Of even the poorest, and we try to teach  
With soap and hot water the value to each  
Of God's clean Salvation, you know!



## Woman's Council Table.

### A PLEA FOR THE SPEAKING VOICE.

BY MARGARET BLANCHE BEST.

"O WAD some power the giftie gie us,  
To see oursel's as ithers see us,"  
sang Bonnie Scotland's bard, and  
if he had rhymed on, "To hear  
oursel's as ithers hear us," we might have  
made some real, practical use of his sugges-  
tions.

Because we find ourselves endowed with a vocal organism, seems to be reason sufficient to conclude that all we have to do is to use it. Strange and various are the results of this use: The high, shrill tone, the monotonous middle tone, supplemented by the low mumble that is suggestive of so much. Were any citizen of a community to use a head, an arm, or any part of his body as awkwardly as he does his voice, he would excite not only the comment of his immediate neighborhood, but the "outlying districts" would not fail to furnish ridicule.

"On leaving the hands of a skillful manufacturer," says Ernest Legouvé, "a piano is an instrument as complete and perfect as human skill can make it; and the sounds it gives forth are as harmonious and correct as artist hands can produce; but the little piano we receive from Mother Nature is very far from being in a state of such perfection. Some of its strings are wanting altogether; some of its sounds are quite discordant; some of its notes are absolutely false, so that by the time we come to be a vocal pianist, we have got to be not only a player but also a manufacturer, a repairer, a tuner. That is to say, we, ourselves, are obliged to complete, harmonize, equalize, adjust, and tune our instrument."

We would not attempt to deny that "the voice, to-day, is the great agent—the powerful medium of social relations"; by it man expresses to his fellow-beings his desires, plans, and purposes. Life without the sound of human voices would be sterile indeed. Why, then, may not the very value of life be enhanced by a refined or improved character of the voices which make so large a part of it?

The boy with round shoulders, although given broad acres to run over, will never be one whit straighter unless he has systematic practice of exercises which will correct his

bad attitude. No amount of talking, or careless exercise of the vocal apparatus, can tend toward its improvement; without thoughtful, systematic practice nothing can be gained. During the odd minutes, just while the shoes are being polished, the hat and clothes neatly brushed—little items which render adepts in the art so popular—the same process may be going on in the voice.

An anecdote is told of Madam Malibran, who, after singing the famous rondo in "La Somnambula," was being warmly congratulated by some of her ecstatic auditors for trilling on "high D" having started three octaves below. "Ah," she said, "I have been looking long enough for that high D! A full month have I been on its track! Everywhere did I search for it! Dressing and undressing, day and night, combing and washing, and one morning just as I was putting on my shoe, what should I find inside but high D!"

There are those who deem no labor too arduous for the cultivation of the singing voice, and yet that important unfold of the thoughts of the mind—the speaking voice—is given little or no attention. Do not imagine that because God has given us lungs, and this most delicate of instruments, we may use it as suits our fancy. It is a gift for which each will be held accountable, not only for the words it has uttered, but *how* it has uttered them. We see the most wonderful of Nature's laws—economy of force—constantly violated in its use, and it is not surprising that so many pay the penalty of this violation. When a speaker, in ordinary conversation, requires the service of so many muscles of his body, could you blame a foreigner, coming to this country, filled with benevolent purposes, for trying to discover a remedy for this disease which he named for the want of a more technical term "Americanitis"? Watch this same speaker pumping enough air into his throat to swell it almost to bursting, straining its every muscle. How can you expect other than a shrill, rasping tone?

We do those things easiest which we understand the best. Often we waste much strength, energy, and time, but when once

learned, how much a little skill can accomplish! In no department of nature's works do we see the economy of force more vividly exemplified. We stand appalled before this tiny stream of air, which in its inhalation has brought life, and in its exhalation—when we will it—carries away words which may be so powerful for good or ill.

We go to college to prepare for our life-work. We want to learn to understand the high, ennobling thoughts of others and to think them for ourselves; but when we attempt to give expression to them, we find the path from the brain to the tongue long and devious, and too often it all must end, "I know—only I can't say it."

There should be no alternative. When a man opens his mouth, the first utterance is the index to the man. You know at once whether he is educated or illiterate; whether you are drawn to him by the mesmeric influence of mellow tones, or repelled by his harsh, grinding monotone. An old adage says, "Wise men read sharply half of your private history in your gait and behavior," and we might add, the other half in the voice.

Perhaps because speaking is so easy, explains why we fail in it. So little effort is required that we seem to do very little, and yet how much lies hidden in that word fitly spoken! The tones of some voices stay with us always. They seem to weave a spell about us, from whose thralldom we would not escape. Summon aid from your retinue of vocal workmen when you speak; use only the necessary parts of the vocal apparatus, and not every muscle of the throat, and so save yourself from becoming a victim of that dread complaint "clergyman's sore-throat," which is the natural result of overstrained throat muscles. All these ills can be avoided by opening the way from the diaphragm to the lips, keeping it free from obstacles and hindrances. A little wholesome thought, and the matter of plain and pleasant talking is a solved problem.

After graduating from a college a young man who cannot spell correctly the words in ordinary use would surely seem to throw discredit upon the institution; and it is devoutly to be wished that misenunciation might call a similar blush to Alma Mater's cheek.

This work of the classroom where the professor himself becomes the student—of pa-

tience—is to be frowned upon emphatically. Each pupil should be compelled to enunciate distinctly or be "marked off." There is a place where "patience ceases to be a virtue," and probably this is the place.

No doubt the fault lies prominently in our common school system. Educators are rapidly awakening to the urgent necessity of a different kind of voice-work in our schools. The old-fashioned way of reading is gradually wearing out. It was not only a bane, but the ruin of many childish voices. Where shall we look for flexibility—that delightful mellow cadence—if not in the voice of a child? That is where we find it, too. But the effort to hide our feelings is soon manifest in stilted tones and the utter suppression of this charming elasticity of note. Sometimes the book depresses the child. His own personality enters freely into "off hand" descriptions; but reading of a similar occurrence, the vivacity and life hastily disappear; the natural inflections are gone; the words standing as mere symbols, seem significant of grim warriors keeping the enemy at bay.

At the very beginning we can see the importance of making what we read our own. Started right, we are very likely to go right. This is peculiarly true of the human voice; set in the right grooves, properly used and not abused, it may be the most docile instrument in the employ of the mind. It is more perfectly under the control of the will than a novice in voice culture would imagine. In this way it becomes a great moral trainer. Reading, we must remember, has its strong spiritual side, which is too often overlooked. We must learn to talk well in order to read well, for "Read as you talk—providing you talk well," is a time-honored rule. With our customary haste we have glanced at the first part and not the last. So those of us who mouth our words read in the self-same way; and when our college graduate finds himself in the presence of his family to regale its members with his accomplishments, the poor old father who does not hear as he used to, perhaps, is obliged to fill in all pauses with "What say?" or go on admiring his son without hearing or understanding. And, indeed, were it not for good, active service on the part of Nature's wise provision—the epiglottis—our college-bred boy would have choked long ago on the many words he has swallowed.

It is difficult to disabuse the minds of the

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people in regard to the subject of reading. Elocution to many means "speaking a piece." Gradually the scales are falling from the eyes and light is before us. We want plain, straightforward readers. Not that kind of reading that leads you to the most interesting place in the sentence where the voice runs against a "snag," as they say at sea, flounders a minute, sets full sails again, only to drop once more to be lost forever in the rushing, gurgling sound that says something has been but is no more. This plea is simply for intelligent reading, intelligent speaking; a well-managed body, a well-managed voice—with a well-managed mind for the motive power.

It is wrong to slight one of the grandest talents that has been bestowed upon us, when into it might be fitted those qualities which lend so much to the lives of others. The tone fraught with sympathy and love, when we are afflicted, comes with solace to our aching hearts; and for our "gayer hours," it may have the "voice of gladness."

Your voice is worth a thought. Train it to respond willingly to the mind, make it the servant, not the master. Consider the value of the thoughts of others as you read and give them their true worth. You, as a reader, are only the mouthpiece, the interpreter. Your voice becomes the canvas, its modulations the brush by which you trace the lights and shades of some thought almost divine.

Education considers nothing beneath its notice. Let us guard our eyes well, then, that we in our climbing to heights as yet unattained do not overlook those simple, ordinary things which form the underlying strata of education's foundation stone, and permeate its every layer from base to summit.

Even a little ability in reading "enables us not only to perform our ordinary duties, but also those of a good citizen, in a manner more satisfactory toward ourselves, and decidedly more advantageous toward others." The lack of time is no excuse.

"Not in my line," is a time-worn, threadbare apology for a bad voice. If you are going through life carrying on a deaf and dumb existence, then perhaps your excuse is valid. But if you intend to meet your friends on familiar footing, exchange the commonplaces of the day, read the weather reports in the daily paper, and comment upon the same, why not do it pleasantly, gracefully, and graciously? Make your good mornings and your good-bys things to be remembered for the quality of tone, which means so much more than the words.

If heaven has endowed you with a singing voice sing, happily, sweetly, and make the world better for your gift. But the "harmonious lyre"—the speaking voice—tune to vibrate with the sympathy which you feel for those around you, whether in joy or sorrow, and let the words you say, and the way you say them, breathe a lasting benediction upon your life.

### LONDON PARKS FOR THE PEOPLE.

BY CLARE DE GRAFFENRIED.

**R**ETURNING to the English capital after six years' absence, its streets seem better paved and lighted, its thoroughfares more orderly. Squalid vulgarity is veneered with a degree of pretension, and drunkenness is distinctly less blatant and offensive. Indeed, the two-story homes of the London poor, even those narrow packed courts and alleys, of dismal memory, appear less dingy and repulsive than New York's huge, sky-scraping noisome tenements. The worst London street is as clean as some American cities; and many of our great commercial centers, rejoicing in dazzling sun-

shine, are neither so wholesome nor so well-cared-for as the fog-soaked, soot-laden British metropolis under its murky pall. Its present housekeeper, the London County Council, plies a new broom to some purpose. Reforms innumerable have been effected, whole districts improved, centers of crime wiped out, notorious rum shops abolished, police and sanitary regulations extended to the most wretched localities.

Better still, the Council is injecting air into the collapsed lungs of the London organism, for at present in some regions there are no open spaces within an area of miles, every

foot of ground being densely packed with buildings and swarming with inhabitants. Except two or three great arteries like Mile End Road and Commercial Road, streets are narrow and houses almost touch, "set back against a wall or back to back, fronting it may be on a narrow footway with posts at each end and a gutter down the middle." Everywhere dead masonry, not the thinnest stratum of earth for a blade of grass. Rural England's delights are unsuspected in East London; and while the West End possesses more parks than any other capital, eastward from Regent Street for many miles there is only the paving stone stamped by the iron hoof of civilization. Dwellers in this dreary locality remote from pleasure resorts have no outdoor life, the children possess no playground but the streets, whence policemen bid them "move on." Hundreds, thousands, of these little ones rarely behold a tree, or else they gaze wistfully between iron gratings at tempting grass plats in squares barred and locked.

The insolent sweep of time brings about strange ironies. I watched with peculiar interest the difficult labor of workmen digging up paving-stones and threading the maze of sewers, pipes, and wires beneath the flagged and railed churchyard of St. Martin's in the Fields—alas! in the fields no longer. Into a hole dug with excessive trouble and packed with transported earth, a small tree was inserted, its roots carefully guided between the pipes and covered, and its trunk then propped; and at ten-foot intervals were other sere, feeble specimens of vegetation similarly planted and nursed with watchful eye. A dozen big boxes against the walls of the sanctuary hold shrubs—poor ghosts of those that clustered about this church when it was far out in the meadows away from city gates; but to-day, greenness must be coaxed into this great trade-mart, where Nelson is guarded by Landseer's lions. Whilst once daisies grew, cattle browsed, and trees waved along a country byway, St. Martin's Lane, the poorest streets now focus there. Seven Dials is near and Drury Lane, flinging its tortuous length around the heart of pauperism. For this air-starved, surging district no breathing room is left; and the County Council, striving to wipe out the scars of time and revert to nature's precious influences, burrows into the musty old churchyard and sets up among weather-worn tombs a children's

playground where laughing voices sound above Nell Gwynne's grave. The gates are open all day; a care-taker is appointed; benches are placed in sunny spots, tired men and women are invited in; and grateful is the privilege to many workers besides the early vendors from Covent Garden market, whose weary limbs soon relax in sleep.

Driving through fashionable London, down Pall Mall lined with aristocratic clubs and the Strand gorged with traffic, we alight at an archway at the mouth of an alley and wind in and out of courts and lanes but a few feet wide. Altogether shut out from sunlight by tall buildings is a little world within itself, a wretched world, the wrong side of the fabric of the town's busiest life—shops, lodgings, indigent toilers, homeless outcasts, a rough population in chronic want. Repeatedly inquiring and retracing our steps, the object of our search is found, a tall gloomy gate between two walls, behind which ring sportive childish tones. Within is a disused yard, ogled by the hundred window-eyes of back buildings, but now a playground for the poor, supported by the County Council. The space is barely forty feet square; yet with swings, sand heaps, spring boards, and games, the ragged little ones have a wonderfully good time.

Next, we whirl to the Thames Embankment, within sight and sound of the ceaseless steam pulse of Charing Cross Station. All this spot was formerly covered by water when the Strand was a mere drift of land frequently overflowed by the tide and its every mansion had upon the rear or riverside a water-gate. Beautiful public gardens have now been laid out, with music on summer afternoons. The old water-gate of York palace, in fair preservation, is one of the features of this little park; but the weary railway porters and absorbed cockney lovers lounging on the benches, care little how many great lords and ladies, alighting from barges, once tripped up those ancient steps.

Turning again into the Strand, we drive past haunts that Samuel Johnson loved—Mitre Court, hiding Mitre Tavern where so many noted worthies supped. A lamb, emblem of the Knights of St. John, is cut in stone over the narrow gateway to the Temple gardens, sold by the Crusaders to the benchers of the Temple, and now, with all their sweet seclusion and wealth of literary associations, opened to the people—the ancient Arcadia of the debtor,



the charming Inns of Court where Goldsmith, Lamb, and Thackeray lived and Mr. Pendenis wooed the law.

Not another green space in the long route down Fleet Street, Poultry, and Cheapside, past St. Paul's, watched by a broken-nosed statue of Queen Anne in stiff hoops, through the dense blockade at the Bank, out Aldgate, once the city's farthest eastern boundary, as Temple Bar was its farthest western. From business blocks deserted at night, across the ancient Jews' quarter outside town walls and perpetuating Gentile prejudice in its chief street, Houndsditch, we enter densely-built White Chapel, pierced east and west by the Mile End Road. In its fork with Commercial Road is a little stone church with a queer three-cornered garden graveyard, bright with flowers. This spot being altogether different from St. Martin's dreary flagged pavement, the Council had little to do here save to turn the people in; and in they thronged, palsied old men, rheumatic dames blessed by a seat in sunshine, children out of harm's way while mothers toil, sewing women resting between trudging back and forth to shops with bundles of trousers.

From Mile End our carriage turns into a vast district of narrow side streets built up solidly with little stone houses two stories high, neat and homelike, each a center of domestic joy. Variety in building materials relieves the monotony even of East London architecture, and age gives a picturesqueness, English thoroughness a solidity, in delightful contrast with cheap, skimpy contract dwellings in America, whose whole construction is poor and every line unlovely. Suddenly we emerge into a wider roadway, a narrow inclosed strip down the middle planted in grass and trees. The houses, apparently two or three centuries old, show charming broken outlines, unexpected windows, quaint transoms, impertinent little balconies, all embowered in vines and roses; and a host of pleasant ghosts of fiction rise at the name, Stepney Green. Poverty is here, but genteel poverty, not unmixed with happiness. Of this inclosure, together with a square near White Horse Lane, the Council assumes charge, free entrance being granted to the people of the neighborhood.

A street at right angles leads to a large open space yet filled with ancient monuments; but the big Beaumont tomb once dominant is completely eclipsed by fountains,

music stands, and swings. Boys' and girls' games are arranged on opposite sides of the broad walk, the young folks crossing bounds and intermingling. Dr. Beaumont sustains this recreative spot wholly for the poor; and what a boon to them it is to have such resources at hand only those know who have watched the shut-in lives of any industrial community.

Still in the dingy working quarter is a tiny entrance abutting on solid brick and mortar; and in this odd little corner, once a hospital yard filled with remains from the dissecting table, an ingenious landscape gardener has planted trees, erected fountains, coaxed a stream to wander, made lakes and bosks and hedges and turns until for many minutes one can lose oneself in the labyrinth and find complete privacy. To amuse and interest visitors, there are animals in cages, swans and ducks on the pools, and various games. At this garden a small admission fee is charged, and no one was present; but being in the midst of the Jewish quarter it is thronged on Hebrew holidays.

Near Stepney Green lies the prettiest sight in East London, an old gray church in a demesne of seven acres, skillfully disposed in gardens and sward, the walks shaded by fine trees, and flower beds, fountains, and seats everywhere—a spot delightful to the spirit and restful to the body. This parish garden is the ancient St. Dunstan's-in-the-East, the venerable foundation no longer excluding the vast poverty-stricken neighborhood from enjoyment of its beauties; and by granting such privileges to fagged workers, the church loses nothing of its own sanctity, but rather takes stronger hold upon the daily lives of worshipers. For the transformation of this lately neglected God's acre, the County Council provided funds; and the capable landscape gardener employed for all such work is a young woman.

From this imperfect sketch it will be seen that the Council secures parks for the London people with great ingenuity and judgment, and yet with praiseworthy economy; for the spots chosen are unused corners, unproductive land, otherwise wasted space whose conversion into recreative centers clashes with no other interests and involves little expense.

The real active agent in such improvements, the wise originator and pioneer whose successes the Council one by one fathers and



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continues, is the Metropolitan Public Garden Association. The Kyrle Society also, with its aim "to bring beauty home to the people," co-operates in obtaining open strips and in preventing existing spaces being illegally

built upon. Hand in hand the friends of social morality work to counteract congestion of population beyond the health limit, and to preserve a trace of nature for the city dweller's delight.

### AN "HONOR BRIGHT" EXPERIENCE MEETING.

FEMININE AIMS AND ASPIRATIONS.

BY GEORGIA ALLEN PECK.

**O**CCASIONALLY I wonder how the high resolves and the limping aspirations of those other women have endured the strain of these long weeks of service. The vacation season was almost over, and the guests in the Sea View Hotel were beginning to talk of home. They were fair exponents of nineteenth century womanhood, as they gathered that morning on the great piazza; for taken altogether the women of to-day present as striking contrasts to each other as women ever did.

"Dear me!" sighed Mrs. Dainty, from the hammock which she usually monopolized, "we are going back to town next week. I don't feel in the least ready to take up the responsibilities of life."

"You must feel pretty feeble," said Mrs. Blunt, "if you can't take up such responsibilities as you have to bear. If you have a care in the world I don't see it."

"Oh, that's because you look from the outside," said Mrs. Dainty; "I may have my serious affairs like the rest of you,—even my ambitions; who knows?"

"Do you fancy that we all have ambitions?" inquired Mrs. Straight. "It might puzzle some of us to name them."

"Suppose we try!" exclaimed Miss Folio; "let me take the census of women with a purpose. We owe ourselves one honest hour; we've been frivolous enough all summer."

"Well, lead off," said Mrs. Going, "and we'll be getting our wits together. What are you trying to do, Miss Folio?"

"Well, if the Chairman must begin, so be it. I think I have a divided purpose. I am trying to do something for myself and something for the world, but occasionally my motives collide."

"The near horse takes the bit in his mouth, I suppose," said Mrs. Going, who was something of a horsewoman and fond of bringing

up the fact; "I don't trouble myself to drive such a span."

"Your aims are all literary, of course, Miss Folio?" questioned Mrs. Revere.

"Well, my methods are, mainly, and my aspiration is to keep alive faith in the finer nature of men and women. I want to counteract by just as much as I can the mischievous effects of the literature that certain misguided women have been betrayed into giving the world."

"Well, you are doing your part, I'm sure," said Mrs. Revere; "I never read one of your stories or poems that I do not feel an uplift of soul and stronger faith in humanity. Hasten the day when your great book will come out."

"Thank you so much, Mrs. Revere! Both motives that I hinted at urge me to speed that day. Now go around the circle. You come first, Mrs. Blunt."

"I? Well, my main aspiration in life is to keep up the appearance of being a good deal better off than I am, and to make both ends meet," declared Mrs. Blunt; and though everyone laughed no one could say that she had not fairly stated the case.

"You are sure of people enough who have the same aim to warrant you in organizing a club of Social Strugglers any day. I'll join it myself," laughed Miss Folio. "Now Mrs. Angel, your turn."

"Why, I live to make my husband happy. I'm sure I haven't any other aim in life," said Mrs. Angel serenely.

"He must be an arch-Angel," said Mrs. Wright, "to merit such devotion."

"Oh, he is!" exclaimed the devoted wife; "he is really so superior to me intellectually, that I am proud to let him do my planning for me, and he has such clear insight and broad vision that I can well afford to let him mold my opinions."

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"How do you manage about the children?" asked Mrs. Blunt.

"I let Mr. Angel do most of the governing," was the reply; "his ideas are so sound, and he has such good discipline that I refer all difficulties to him."

"Seems to me such docility has its seamy side for the husband," said Mrs. Wright, but Mrs. Angel paid no heed.

"How is it with you, Mrs. Flight?" inquired Miss Folio.

"Am I in the discussion? Dear me, I shall shock you if I tell you my highest aim. It is nothing more nor less than an ambition to keep up with the fashions; and I needn't tell in this presence how signally I fail of success."

"You are not serious, Mrs. Flight?" inquired Mrs. Revere, with puzzled intonation.

"I am, though, and what's more I haven't the least doubt that there are a hundred women in these hotels who wouldn't have anything better to say for themselves if they'd be as honest as I am. I take this to be an 'Honor Bright' meeting."

"It is," said the chairman, "and I'm glad you spoke your mind. When you get tired of chasing that ignis fatuus you will doubtless turn your energies to better purpose."

"Doubtful," murmured Mrs. Going, but Miss Folio had the floor.

"It is your turn now, Mrs. Breeze," she said; "can you focus your manifold ambitions?"

"Well, like Mrs. Flight, I am trying to keep up, but instead of pursuing fashion I am after 'the times'; and I don't mind admitting I can't keep abreast of them."

"Who could?" sighed Mrs. Dainty; "I just stay quiet and all things come round to me. And I warn you now, Madam Chairman, that is all that I have to say of myself."

"No, finish up now, Mrs. Dainty, if you are speaking out of turn."

"I assure you I haven't an ambition nor aim in life, though I did start this solemn conference. Not a speck more than a jelly-fish. I mean just to 'take things easy,' and get out of life whatever it offers me. I've no mission to the world. Pass on."

"Mrs. Dainty is either less candid or less analytical than the rest of us," said Mrs. Going. "I happen to know that no one ever applied to her for aid who was refused."

"Merely to spare myself unpleasant reflections. That's all," came in drawling tones

from the hammock, and Miss Folio returned to the chain of testimony.

"You did not have your say out, Mrs. Breeze; tell us more about your phantom chase."

"Oh, you know I'm not trying, as you are, to give out wisdom. I'm merely taking it in,—coming easily by what has cost others hard labor."

"Not very easily," said Mrs. Straight; "if I tried to know everything that is going on in public affairs, and literary circles, and in art and at the same time kept up home work and social obligations, I should not talk about ease."

"I dare say it has become a sort of mania with me," said Mrs. Breeze, "but somehow I can't bear the notion of not acquiring such knowledge as fairly knocks at my door. What one can learn by reading and by observation seems such clear gain."

"But what good comes of it at last?" asked a dreamy voice from the hammock.

"When we know that, Mrs. Dolce far Niente," said Mrs. Breeze, "we shall have learned the secret of the universe. I only gather up as I go along trusting to Providence that some residuum will stay by."

"Mrs. Straight, is your eye on your goal? Tell us, pray."

"I go right ahead," answered Mrs. Straight, "and mind my own business; and attend to my own duties as I come to them, or they to me. I never stopped in my life to take my bearings. It strikes me that this is a remarkably self-conscious company. You seem to have had your minds out and picked them to pieces and labeled them. It is not natural for me to pay much attention to myself."

"Well, since the result tells rather more than the intention, none of us are going to say that you haven't a sound plan of your own, Mrs. Straight," said Miss Folio. "We do like to 'see the wheels go round,' though, don't we?" she said to the company, adding, "It's your turn now, Mrs. Revere."

"I hope you all know that I am living with but the single aim to do whatever I can for One who has done all for me. I look back with deepest regret upon the years when I have lived unmindful of the heavenly call, and the few years that are left seem pitifully slight in the light of what have been thrown away."

"We respect your convictions deeply," Mrs. Revere, said the chairman, "if we have

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not all received the same illumination. Could you tell us more specifically what form your call to work assumes?"

"I hope I am not blind to practical, everyday duties as they come up," said Mrs. Revere, "but my great desire is to do spiritual work; to help people who are struggling along bearing their own burdens to see that there is a better way. I could not do this work myself, but I have heavenly help."

"We all need it," said Miss Folio, "and perhaps receive far more than we recognize. Thank you, Mrs. Revere. Isn't that somewhat in the line of your own aspirations, Mrs. Day?"

"It completely overreaches them. I am not sensitive to spiritual impressions. My aim is simply human. I have, I suppose, a natural bent toward philanthropy. It is no especial credit to me that I try to ease whatever ills come in my way; it would pain me too much to refrain. I have an impulse to take a little pain out of every life I meet, and my own pain is in proportion to my failure."

"That is beautiful, Mrs. Day," cried Mrs. Revere, "and it is Christian, whether you recognize it or not."

"Let us hope so," said Mrs. Day; "that is all I have to tell you, Madam Chairman."

"And it is much," said Miss Folio. "Now Mrs. Meeker."

"My aims would not interest you much," said Mrs. Meeker; "they circle around my children almost wholly. I want to make the most of them that is possible. I want to search out and encourage every good tendency, and to repress or weed out the bad ones. I am so anxious to get the key to each nature that I may make no mistakes, and then I want to help to develop their abilities along just the right line."

Several of her listeners looked uncomfortable, but Mrs. Meeker went on: "I believe nearly everybody is good for some especial thing, and I want so much to determine in relation to each child the bent of its natural abilities."

"Any of us might be profoundly grateful for a mother with such aims, and some of us have occasion to be," said the Chairman, fervently. "You have made a most helpful contribution, Mrs. Meeker. You haven't had the floor yet, Mrs. Wright."

"No, but I want it," said Mrs. Wright, briskly; "I must say that I have been more than astonished to hear one after another of

these intelligent women express their aspirations and yet not to hear one syllable bearing upon the real problem of the times."

"The elevation of women, of course you mean," said Mrs. Breeze.

"The elevation of women, surely, to the place where they rightfully belong, and the enlargement of their sphere. When I see what the average man expects of a wife, a mother, a housekeeper in the line of financial management and mental and moral responsibility, my blood literally boils at thought of the arrogance that sets man guardian of the franchise, and leads him to bar the door, with insulting comments on woman's incapacity to grasp questions of state."

"You frighten me, Mrs. Wright," gasped Mrs. Going.

"I tell you, women," went on the speaker, "it is because men know our power and dread it that they shut us out. They are not prepared to face the moral improvement that would be certain to ensue were the wives and mothers of the land to be given a voice on moral issues. My aim and my ambition and my intention is to knock down barrier after barrier in the path of woman's advancement, and to incite the poor-spirited, halting, intimidated sisterhood to press on and take possession of every inch that is afforded them."

"Spare us too scathing denunciation, Mrs. Wright," said Miss Folio; "it is not given to us all to receive the tongue of flame. But we will follow your lead, you may be sure, if we do chase a few butterflies and will o' the wisp as we go. You haven't told us your hobby yet, Mrs. Going."

"No, nor shall I, after Mrs. Wright's eloquence," exclaimed Mrs. Going. "I suppose I am a society woman, pure and simple,—a woman of the world, if you will. You all know the nature of giddy worldlings. We try to get as much out of life as we can, encourage industry, and brighten up the universe after our fashion. Very superficial, I know, but we have our place in the social economy, and I shall not trump up any grandiloquent motives to hand you. I am interested, all the same, in hearing the experience of those who believe that 'life is real, life is earnest.' It looks like a huge sham to me."

"Can't we convince you," began Mrs. Wright,—but the chairman raised a staying hand.

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### SILK CULTURE IN THE UNITED STATES.

"You can, of course, and will, Mrs. Wright, but we have only ten minutes before luncheon. The men and brethren will come in *en masse* from the ball ground, and we shall adjourn without ceremony. Mrs. Seer came in late, but I am sure she has our idea. What's your highest aim, Mrs. Seer, or rather your leading aim? Will you tell us?"

"With all pleasure. I'm a club woman, and aspire above all else to make women comprehend the advantages and even the sacred duty of going into club work."

"That's just it," interposed Mrs. Breeze, "men don't make work of club life."

"I'm not after men," retorted Mrs. Seer; "women need to make work of it. After shutting themselves up at home all their days, seeing no horizon beyond their wedding ring, it is high time that their pent-up social activities found vent. I don't know how Mrs. Wright can so effectually further women's cause as to turn her energies to club work. It develops women's executive abilities, discourages narrow and petty aims and impulses, and teaches them their power. When wings are grown do not suppose that they will not be used. Women might sit at home, generation after generation, and listen to their husbands and sons on all matters of general concern, and the world would go right on in man's way as it has always gone."

"Can club life remedy this, you ask? Listen. Let women go outside their homes, exercise their intellects and their powers, taste the fascination of authority, if you will, and how long will it be before they burst the shell that shuts them from the active world? It seems to me that club life is the grand

stepping-stone by which the woman of today may mount above her present level."

"We have our share of enthusiasts, certainly," observed Miss Folio. "What is your line, Miss Kleer, since our time is almost spent?"

"My main object in life, ladies," said Miss Kleer with serenity, "is to get a good husband, all wool, a yard wide, and warranted to wash."

Everybody laughed, and Mrs. Breeze observed, "To keep clear of a bad one, you mean. You appear to have an unlimited choice, from fossils to dudes. No wonder it absorbs you."

"Didn't I say so?" said Miss Kleer; "but the more variety the greater danger of getting puzzle-headed, you know. I want a right good husband, when I get one. He must not only suit me as to intellect, character, position, and appearance, but he must make no mental reservations when he takes his marriage vows. He must be both tender and true all our life long. You must admit that I can't spare much brain power till I get this matter off my hands. I'll regulate the universe later."

"Don't disturb her," said Mrs. Angel; "if she gets a husband like one I could mention you will see that her time was well spent."

"Here come a dozen or more candidates for the honor," cried Mrs. Flight, as the crowd from the ball ground came in sight. "Here's to you, Miss Kleer. Don't stop short of the best one."

"So say we, all of us!" came in mixed chorus from the company, and then, as the lords of creation drew near, the Honor Bright meeting broke up.

### SILK CULTURE IN THE UNITED STATES.

BY AMY FERRIS.

IT is probable that the Pan-American delegates during their tour through this country received no more gratifying token of the intelligence and good will of American women, than the beautiful flags presented to them by the Woman's Silk Culture Association, made of silk grown in the United States, and reeled, dyed, and woven in the city of Philadelphia. It is more than likely, that at the same time, there were many of our own citizens who were amazed to learn

that silk of good quality is easily grown in this country, and that it may soon become one of our most important smaller industries. I use the term "smaller industry," not because silk culture is insignificant, but because it is usually, like poultry raising, most profitably carried on as a valuable addition to general agriculture, and a not unpleasant way for the women of the farm to earn a few hundred dollars every year.

The history of our silk culture, while not



altogether encouraging, is interesting as showing that in no case has failure been attributable to lack of proper climatic conditions. From Massachusetts to Florida, and from Pennsylvania to California, the silkworms have thriven and spun as well as in their native land.

Cortez, the conqueror of Mexico, planted mulberry trees and introduced the silkworm into that country in 1531, and for nearly a century afterwards the industry was in a flourishing condition, and the silk was sent abroad.

James I. of England was extremely anxious to introduce the culture of silk into his colonies, and in 1619 sent eggs and trees to Virginia, offering every encouragement to the settlers. An old rhyme of this time tells us that

+ "Where Wormes and Food doe naturally abound  
A gallant silken Trade must there be found.  
Virginia excels the world in both—  
Envy nor malice can gainsay this troth."

But although the experiment was successful so far as the raising of cocoons was concerned, the planters soon neglected it in favor of tobacco raising, which promised larger returns. In Georgia the attempt met with greater success than elsewhere in the colonies, 20,000 pounds of cocoons yielding somewhat less than 2,000 pounds of raw silk. In 1735, Oglethorpe took eight pounds of silk to England, where it was made into a dress for Queen Caroline. In Pennsylvania and New England the culture was also successful, most of the silk being sent abroad. Governor Law, in 1747, wore the first coat and stockings made from New England silk, and his daughter wore the first silk dress. The French Huguenots of Carolina first introduced the manufacture of silk into this country, importing the greater part of their raw material however. In Connecticut, just before the Revolution, silk manufacture was active, but at that time, and for a good many years after, the manufacturing was confined to sewing silk and done at home.

In 1825 began that extraordinary and disastrous silk excitement which can only be compared to the tulip craze in Holland. In that year Peter Stephen Duponceau, an able lawyer who had come to this country with Baron Steuben and had become an American citizen, became interested in the encouragement of American silk culture, and introduced

the subject to Congress. A general interest was awakened and many silk societies established. In 1830, an effort was made to introduce the Chinese mulberry, to replace the white mulberry tree which had been used until that time. A fever of speculation broke out. Everybody wanted to grow rich from the new tree, and prices grew extravagantly high, reaching five dollars for a small cutting less than two feet in length. At last, in 1839, the bubble burst, and thousands of speculators were ruined. The check thus given to the American silk industry is felt even to this day. The manufacture of silk kept on increasing, however, till according to the census of 1880, 2,562,236 pounds of raw silk were imported, while the amount of the native product was too small to be estimated.

During the Centennial year, the Woman's Silk Culture Association was formed in Philadelphia, and it is largely owing to the efforts of this society that a new interest has been awakened in silk raising. A filature was established in 1886 by the Agricultural Department at Washington for the reeling of silk from American cocoons, and many eggs of the large Milanese variety of silkworms distributed. Associations were also formed in Kansas and California.

The manufacturers did not buy cocoons. They preferred to buy abroad in large quantities, and already reeled. As there is a heavy duty on imported woven silk and none at all on raw material, the advantage was obvious. To encourage the new industry, Congress in 1886 made a yearly appropriation of \$15,000, enabling the association to buy the cocoons direct from the farmer, reel them, and then sell to the manufacturers. Many farmers, especially in the South, took up the industry and it was in a flourishing condition and on a fair way to become self-supporting when, in 1892, owing to some inadvertence, Congress neglected to renew the appropriation. Silk culture has thus received another serious setback.

No complaint has ever been made against the quality of American grown silk. The manufacturers object only to buying the silk unreeled and in trifling quantities, and here the association was an excellent middleman between producer and manufacturer.

The natural food of the silkworm is the leaf of the mulberry tree, and to secure an ample supply of this is the first consideration of the silk-grower. Good silk has also been ob-

tained from the leaf of the Osage orange, which is largely used for hedges in the South, but the white mulberry is the tree usually raised for this purpose. This is a handsome, rapidly growing tree, easily raised from seeds or cuttings, and the picking of leaves may be begun the third year. It is also successfully cultivated in hedge rows, in which case the picking may readily be done by children. The mulberry tree will grow wherever Indian corn can be raised, and may be set out either in the spring or fall.

The eggs of the silkworm should be procured in February or March, and kept in a cold, dry place until the first leaves appear on the mulberry trees. Freezing will not hurt them, but heat or damp will make them either hatch or spoil. An ounce of eggs, or grain, contains about 40,000 eggs, and costs five dollars. A quarter of an ounce, or even a single thousand eggs, is enough for the beginner to practice on. An ounce of eggs will produce about one hundred pounds of fresh cocoons, the market price of which is from fifty to sixty-five cents a pound. This money comes at the beginning of the regular farm work, a season when it is particularly acceptable.

The life of the silk caterpillar lasts from five to six weeks, according to the temperature and food supply. It is divided by moltings, or casting of the skin, into five periods, or ages, lasting five, four, six, five, and nine days respectively. The time of change is easily known by the worm's ceasing to eat, and becoming motionless, with raised head.

The room in which the silkworms are to be hatched and raised should be if possible on the north side of the house. It should be well ventilated from the top of the room so that a direct draft will not blow on the worms. If the sun shines into the room paper or thin muslin should be tacked across the windows. The temperature should be kept between 70 and 80 degrees, never hotter. A small stove and a thermometer are the best means of regulating the temperature. If it falls below 70 degrees, it will delay the spinning of the cocoons; if it rises above 80, the worms will sicken and die. Any sudden or great change of temperature should be avoided, and scrupulous cleanliness is necessary. All sorts of vermin, especially rats, ants, and spiders, are enemies of the silkworm. Smoke and tobacco are also fatal to them. If these pre-

cautions are taken, and the "grain" is good, the worms will be healthy and vigorous.

The rearing of silkworms is known as their "education." In the natural state this takes place among the branches of trees, as in the case of any ordinary caterpillar. Consequently they thrive best on those structures that most nearly approach the natural conditions. A shelf or platform of any kind, made of strips of wood nailed across a frame like lattice-work, is best for the purpose. The amount of space necessary for the worms proceeding from one ounce of eggs is, for the first age, 8 feet square; for the second age, 15 feet; for the third age, 35 feet; for the fourth age, 83 feet; and for the fifth age, 184 feet.

The amount of food they will consume is as follows: In the first age, 6 pounds of the leaves of the white mulberry chopped very fine. In the second age, 18 pounds of white mulberry leaves chopped a little less fine than in the preceding age. In the third age, 60 pounds of white mulberry leaves chopped a little less than before. In the fourth age, 180 pounds of leaves still less chopped than in the third age. In the fifth age, 1,100 pounds of leaves scarcely chopped at all.

When the leaves begin to appear on the mulberry trees, the eggs should be brought gradually from a cold to a warmer atmosphere. If brought too suddenly into a warm room, the worms are apt to be sickly, or even not hatch at all. The kitchen may be used for a hatching room providing there are no drafts and the temperature does not rise above 80 degrees. In about five or six days the larvæ begin to appear, like tiny black worms. Each day's hatch should be kept separate, as they will molt on different days. Mosquito netting should be spread on the shelves, and the worms placed on the netting. The first day, feed them every two hours, scattering the finely chopped leaves evenly over them. After that, give them about four meals a day. Never, on any account, give them wet or damp leaves. It is well to have a supply of leaves on hand to guard against rainy weather.

Toward the end of the first age the appetite of the worm begins to fail, the head is raised, as if the tightness of the skin forced it up, and at the close of the day the torpor begins. The worms are carefully separated, so that they will not molt in heaps. During the molt no food is given. This sleep lasts about a day and the worm enters its second age,

which lasts four days, very much changed in appearance, and with a largely increased appetite.

Perforated paper may now be substituted for the mosquito netting. It should be strong enough to lift without rolling the worms together, so that the litter on the shelves may be easily cleaned away. Care must be taken, too, that the worms have plenty of space, and are regularly fed.

During the third age, which lasts six days, the worms grow rapidly, and change very much in appearance.

In the fourth age, small shoots and boughs may be substituted for the perforated paper, and the worms gently placed on them, after they have recovered from their third molting. They grow fast, and get whiter in color.

The fifth age completes the life of the worms; they are exceedingly voracious and need eight meals a day. About the thirty-second day from hatching they will have arrived at maturity, and will then be three inches long and of a transparent, golden yellow color. They fasten themselves to the boughs of oak or willow, or heads of broom corn, which should be placed in their way, and begin spinning their cocoons. If they are wanted for the silk the cocoons are gathered on the ninth day after the spinning begins. The chrysalis inside is stifled by exposing the cocoons to the rays of a hot sun from 9 to 4 o'clock for two or three days. Steaming or baking will also kill the chrysalis, and must sometimes be resorted to in bad weather, but the luster of the silk is apt to be spoiled. If they are to be kept some time before being sold, the cocoons are packed in camphor, or at least kept carefully

out of the reach of all sorts of vermin.

Raising the eggs of the silkworm for the foreign and domestic market is even more profitable than to sell the cocoons for silk, as the pierced cocoons have also a market value, and are used for floss silk. If eggs are wanted, instead of killing the pupa, the cocoons are allowed to remain undisturbed, and about the twelfth or fourteenth day the moth appears, cutting its way through the end of the cocoon. Each female moth lays from three hundred to four hundred eggs, which should be placed at once in an ice-house, or, some cold, dry place, to preserve from all danger of hatching until wanted.

If the reeling of the silk is done at home, the product can be sold directly to the silk factory. This is not a difficult operation, but requires considerable practice before it can be done successfully. The cocoons are put in hot water, to loosen the gum which binds the filaments together, and from twenty to thirty of these filaments are used to make one thread. A reeling machine costs \$50 for a metal one or \$20 for a wooden one, and where many cocoons are raised, it is more economical to do the reeling at home. If the experiment stations, which are intended for the encouragement of all agricultural pursuits, were to establish filatures, as places for the reeling of silk are called, it would undoubtedly do more than any appropriation by Congress to introduce this industry to the notice of American farmers; or rather, to the farmer's wife, as it is an employment especially adapted to women. The only tedious part of the work, the picking and chopping of the leaves, can easily be done by children, and the season is very short.

## A SPRINGTIDE JOURNEY TO MALTA.

BY JULIUS RODENBERG.

Translated from "The Chautauquan" from the "Deutsche Rundschau."

OUR last day in Genoa! The Apennines were covered with snow; the gardens and terraces of the high park, Acqua Sola, were beautiful in young verdure; the fragrance of chestnut and alder flowers was wafted about Piazza Vittorio Emanuele, and in the noonday breeze, palms nodded at the foot of Negroto, from whose shaded eminence we looked down on the lovely city and the azure sea.

At twilight we went aboard ship. It was evening before we weighed anchor and night before we were in motion. We knew what a picture Venice presented to travelers departing at this hour: the hundreds of streets and alleys marked by lights, like tangled threads of fire, and above, the dark firmament with its myriads of twinkling stars. From the coast and dying away in the distance came the sound of the Angelus and above the noise

of the water, the confusion of masts and flues; now close by, now faint in the distance was heard a shrill whistle, the signal of the great ships, which, like ours, were ready to sail.

As soon as we passed the lighthouse we observed that the sea was much rougher than would have been judged from the shore. Yet we spent no worse a night than should be expected on board ship, and found the early morning beautiful, the sea deep green with only here and there a lightly foam-crested wave, the sky blue, the sun warm, with a bracingly cool wind. We passed so close by Elba that we could see distinctly the rich ore-bearing mountain, and recognize the cities and villages on shore. The coast of the mainland, appearing like a violet outline, remained always in sight.

Happily the day continued as fair as it had begun. We had comfortable seats up under the awnings, where we basked in the sun the whole morning and read, now and then interrupting our *dolce far niente* to pace a few times up and down the deck. On this journey, besides ourselves, there were only two young men who were first-class passengers; one from Milan, the other a Genoese merchant, apparently of good family, who spoke excellent German. The latter intended as recreation to make the whole voyage of the steamer, *Asia*, to Malta. Secretly we envied the young man. "And what hinders you from doing likewise?" queried the captain, who observed with satisfaction how much we enjoyed ourselves on his ship and in his company, and indeed what was there to hinder us? Had it not long been our wish to acquaint ourselves with this island, which by poet and sage has been surrounded with a veil of mystery, whose history has something of the heroic romance of the middle ages, and which wields the more charm that comparatively only a few have really seen it?

Toward evening we lost sight of land almost entirely. Only a faint line far on the eastern horizon was left to indicate the Roman coast. At the six o'clock dinner Malta became the topic of conversation. Should we in another day really leave the good ship *Asia* to set out from Naples on our journey to Malta? No, we certainly would rather not, and before we left the table it was decided. Friendly chance smiled upon us and, we did not really know how it came about, we went to Malta!

About nine o'clock that night we retired to

our cabins and, being accustomed to the situation, enjoyed a good sleep on the gently swaying ship until dawn when we were abruptly interrupted by the clanking of chains and ropes and running to and fro of the men. It was between three and four o'clock, and as I came on deck the wonderful city of Naples lay before me as I had left it two years before—at that time touched with the autumnal gold of a summer's day, to-day, at the awakening of summer, in budding spring glory. Who can tell when Naples is most beautiful? For us the charm of memory was added to it. The city appeared almost like home to us now, which before had seemed so strange to us.

About noon we were in the Via Roma, also called Toledo, the broad thoroughfare swarming with one-horse carriages, the narrow footways thronged with humanity, the luxurious shops with equipages halting before them, the bright colored marquees and parasols and the gay clothes; the host of street vendors calling out their wares with voices whose fearful uproar made the ears tingle and defies description. But loveliest of all were the roses. For a magnificent bouquet of the loveliest red and yellow roses we gave a boy who asked a lira, twenty centesimi, and this price suited him so well that he returned with another bouquet just as beautiful, and, being asked the price of it, answered, "Whatever you will give."

This people has few wants, is unambitious, and, in spite of the generous abundance of its natural wealth, is poor. But how well it knows how to enliven this poverty with humor, cheerfulness, song, poetry, flowers, ornaments of every kind! Even the dray-horses are not passed over: the coachman's fancy had adorned the head of one with a plume of bright feathers, another he had given a silver ornament with little bells, another was decked out in a garland of flowers, and all together made a pretty appearance. The dark background for so much light and color was furnished in the persons of the clergymen, great numbers of whom with their dark mantels and cocked hats, mingled among the people, apparently as friends and teachers.

Between four and five o'clock in the afternoon we returned to the *Asia*, which meanwhile had been taking passengers for Messina. Among them were personages of various ranks, sportsmen from Naples with guns and dogs, the former prefect of Rome with his wife, several lieutenants of the Italian army



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in their neat closefitting uniforms, a navy officer, and a German family of distinguished appearance. Nearly all the cabins were occupied, and the table was pulled out the whole length of the saloon. We were no longer the few, and gave up to the high Italian dignitary and his wife our places at the right and left of the commander; yet our friendly relation to him endured and was rather changed into a silent, mutual understanding.

This time, lit up by the setting sun Vesuvius stood forth clearly with her rising column of smoke, and all around the half circle of the Gulf, the uninterrupted row of houses, extending as far as Castel-a-Mare, reflected the beautiful sunset glow. The heights of St. Elmo were already shaded, but in bold outline, the walls and eminences and sweet-pines shone beautifully against the blue sky. The sea looked purple in the slanting sunlight, and dreamily above its tide like a mist picture rose the rocky island Capri, whose noble lines we followed again with vague homesickness from Monte Solaro to Punta Tragara and Villa "Timberiana."

At last music was heard. Two ladies with red headdresses and white gowns, the traditional habit of Santa Lucia, which one seldom sees, stopping their drifting boat under our ship, played their guitars and sang, accompanied by one man who played the flute. I cannot say that these costumed singers and musicians appealed especially to me; they resembled the type of Italian one meets in the novels of our mediocre writers and never any place else. And yet when after a long time one sees again these adult children who have decked themselves out so prettily, when first one hears again their songs and guitars, who is not stirred to memories of the moonlight nights in Venice, which seem to blend with the divine beauty of the sunset in the Gulf of Naples, and who would not in return gladly sacrifice his small silver change?

Our first view, the next morning about six o'clock, was Stromboli, which alone and majestic rises from the blue sea in a magnificent pyramid, its top surrounded with a light vapor. The region on the strand lay full in the morning sun.

Now, too, like a fine line on the horizon, the coast of Sicily appeared and the first thing we Germans discovered was the snowy top of Ætna, rosy in the morning sun, of the same pyramidal form as are all these volcanic islands and coast formations.

At the right appeared the coasts of Calabry, with the houses of the community of Scilla scattered in the shadow of a huge wall of rock; on the left was seen Punto del Faro, with the lighthouse on the extreme point of this peninsula, and back, in a half circle around the bay the little place San Giorgio, its dwellings of almost oriental appearance, in their quadrangular form and monotonous yellowish white color blending in the morning sun. We were at the mouth of the Strait of Messina, and on the opposite side of the strait from Scilla were the rushing waters of the whirlpool Charybdis. Without any more serious occurrence than trembling a little in her timbers the good ship *Asia* went through the breakers, which once were a terror to ships.

As soon as the straits opened we had a view of Messina, and half an hour later we arrived at her port. The beautiful promenade Marina was seen from the harbor, and beyond numberless mountains rose. Here at half-past nine we dropped anchor to spend the day.

And what a day! The blue sea covered with white sails, the ship at rest, and the country about inviting to a friendly visit!

About noon the captain invited us to accompany him to Calabria and Reggio. The little city, which lies along the sea on steep heights, gave a quiet but by no means uninteresting impression. One old castle looked down from a hill over the city, and not far from the end of the principal street, Corso, stood a cathedral with this inscription, "*Circumvenientes devenimus in Rhegium.*" Acts xxviii., 13. It is a verse from the Apostle Paul's account of his journey to Rome. Here one could look far away over this old classic ground, where the last visions of the Homeric world were overtaken with the earliest dawn of a rising Christianity.

About three we returned from our excursion into the Calabrian region, having only a few hours left before evening for Messina. The bustle in the harbor and streets, the teeming population and excitement of this city impressed us favorably, especially after the excursion into Reggio.

We had as yet not formed a very good opinion of the ship's crew, they were importunate, and seemed intractable and strong; without protection one would have been completely in their power. Here, with the first step on Sicilian ground, one had the feeling

of being among a more civilized and better-bred people. In the Sicilian, as from frequent contact we have learned to know him, there is found a remnant of natural politeness and good breeding surviving the oppression of a thousand years, that distinguishes him very noticeably from the inhabitant of South Italy. He is more earnest, more sensible, prouder, more honest in his common dealings, more amenable to discipline, and in regard to his faults, of which more has been said formerly than lately, they tend rather to impulsiveness, to political hatred, to personal vengeance than to scheming and avarice. Of Messina, as of all other celebrated cities of southern Italy and Sicily, it may be said that before the great beauty of nature the sublime power of the works of art and of historic memories grows tame.

We returned to the ship cabin, which was redolent with red, white, and yellow roses. The prefect of Rome and his wife had left us; the Italian consul general, and after him the governor of Malta, came aboard the *Asia*, and Malta, which heretofore had seemed like a cloud on our farthest horizon, and rather a vague destiny, now began to seem like a reality.

The next morning about six o'clock we were on the way to Catania. It was Sunday. The sound of the bells was wafted to us on the mild spring breeze. At the left, rose

the lighthouse, at the right, snowy *Ætna*.

About two o'clock in the afternoon three large ships, including our own, moved out from the harbor. A fresh wind was blowing and gleefully tossed the water against the ships.

The journey was sunny all the afternoon, till toward evening, when across the wide stretch of sea a fine blue line of hills appeared, against which a jagged row of houses was defined high above the water and deeply shaded on the side toward us. Moved as seldom before, we exclaimed "Syracuse!" There was a charm in the very name. A strong wind blew as we rounded the peninsula on which Syracuse was situated. The great bay burst upon us in a picture of wonderful beauty; above the yellow city walls on a hill were seen the expanse of low white houses, with flat roofs, the steeples and crosses of the churches shining in the setting sun, flowers blooming, the palms waving, and everything touched with sunset glory.

Gradually night came on; then suddenly a new light flashed forth, like moonlight, but more penetrating, and as a last surprise, saved for our last view, was Syracuse in electric light!

The night was dark, and when about five o'clock the next morning we came on deck, the ship lay in the harbor at Malta. Our goal was reached.

## SOUTHERN WOMEN AT WORK.

BY OLIVE RUTH JEFFERSON.

EVERYBODY who is hard at work has a deep-rooted conviction that nobody has quite as hard a time as himself.

My great-grandfather, who at ninety-six sold his farm in the valley of the Connecticut in Massachusetts and migrated to St. Lawrence County, New York, and lived till one hundred and one, used to sit by the fireplace in my father's kitchen and snarl at the "laziness of the rising generation." That generation was represented by my grandfather, who rode on horseback seventy-five miles into the wilderness of northern Massachusetts with his bride from Boston on a pillion behind; and after fifty years became the foremost man of the town. One of his grandsons tramped with Sherman from Chat-

tanooga around to Washington and half a dozen of these boys and girls took a hand at the settlement of more than one new state.

In like manner the respectable folk in Yankee land, in the good old times when the people of North and South knew less of each other than every bright American schoolboy now knows of Japan and Australia, were accustomed to impute laziness to the people of the sunny South and rejoice over their own superior smartness. But anybody who studies the present conditions of industrial life in the Southland and comes to know this people will be compelled to revise this opinion.

Thirty years ago the only class of white southern women known at all to the northern people were the few hundred thousand in-

cluded in the superior slaveholding group, and of these, never amounting to one million women, the North saw only the favored few at Washington and the summer resorts. A good old Mississippi lady once remarked: "If your mother, up in Massachusetts, forty years ago, had lived in our climate, burdened like the mistress of a Gulf State plantation nine months in the year, she might have lounged on the piazzas of Saratoga or Newport in a way as listless and her girls might have frisked as madly at Washington and Paris in their brief outing from that life of perpetual toil and anxiety which was the lot of us all." In other words, the old-time southern house-mother, mistress of the plantation and leader of society, was about the most thoroughly over-worked specimen of upper-class womanhood in Christendom, till Uncle Abe wrote his great proclamation of freedom to her, in the emancipation document of 1863. A whole literature is now coming up from this section, picturing the actual life of the superior class of southern women in the ante-bellum period; and whatever impeachment history may record against this class, chronic laziness and undue self-indulgence will not be the foremost article. The very abundance of service with which she was surrounded in the old-time southern home was a daily summons to such effort and care-taking as can hardly be realized by her cousin of New England or the now great West. Probably no class representing the foremost people of any civilized land, has given less occasion for the regulation criticism always made against the woman of society, than the southern woman of the upper strata, from prim Lady Washington, down.

Of the vast majority of the white women of the South the mothers, wives, and girls of the nonslaveholding multitude, or of the plain farmers, who, first after the Revolution, pushed westward, built up the great states of Kentucky and Tennessee and were largely the pioneers of the new Southwest, our northeastern people knew almost nothing. Yet, in all save the intelligence that came from the common schooling and superior literary and social opportunity of their northern sisters, these women, several millions in number, were essentially of the same sort as the good people every man over sixty remembers in the New England and the New York of his early boyhood. In the terrible toils, sacrifices, and sufferings of this southwestern pioneer life—

these women were the equals of those who built the New England, New York, and Pennsylvania of the earlier time.

It would be a pleasing variation in Miss Murfree's representations of the barbarism of the southern mountain society, could she, or anybody of equal ability, open up the record of that most interesting period of American history,—the seventy years of southwestern pioneer life preceding the Civil War; for, stored away in that attic room of American history is the material for a new romance literature, awaiting its Walter Scott for revelation to an admiring generation.

A year ago, in southwestern Virginia, I was entertained by a family whose grandmother was captured and carried off by the Indians, five hundred miles to the banks of the Ohio, escaped, shouldered her baby, and tramped back through pathless woods and mountain gorges and lived to the age of ninety. In a visitation among these people in any section of the great Piedmont country one may hear many thrilling family histories. Through all these deeply interesting and often romantic chronicles, like a vine wrought into the warp and woof of this old southern life, runs the sad memory of the early death of so many of these excellent women; worn out betimes by the tremendous pressure on body and mind upon the womanhood that was the heart and soul of what was most worthy of commemoration in its history.

With the coming in of the war time, the ease and jollity of the old days went out in such a four years' struggle for existence, through the eleven Confederate States, as no other people in modern times has known. Through an occasional volume of reminiscences we are beginning to realize the state of affairs in these communities during this period. But only the visitor who journeys through city, village, and open country, with ear and heart open to all that comes from every class and condition of this people, can know what a summons from the Lord to all the reserved energy of a generation of American women this was.

Along with this story, which will all be told in due time, will go the corresponding record of the amazing fidelity of the colored folk to the women and children of the South through the years of the war. It was not cowardice or stupidity; not even wholly, as Bishop Haygood forcibly maintains, the power of religious sentiment, that held the negro

to this service. For the more intelligent class of these six million bondmen knew the situation of affairs from the beginning even better than their masters. I would be willing to leave the estimate of the capacity of the negro for American citizenship to the judgment of an impartial jury, fully informed of the situation of these people during the Civil War.

All things considered, especially the isolated country and village life by which nine tenths of the young women of the white race in our southern states are surrounded to-day, there is really no reason for the imputation of the (to Americans) unpardonable sin, laziness, beyond the ordinary failing of our weak and weary human nature. Man may or may not be naturally depraved; but surely he is continually subjected to frightful temptation to dodge the specters of toil and sacrifice that face every soul, all the way from childhood to the grave. The real work of modern society is planned in the brain of one sixth the people and, more and more, is actually performed by the wonder-working machinery that will solve the labor question as far as it is concerned with the toil of the muscle and the sweat of the brow. When it comes to that crucial test of all work, the battle of brain and pluck against the resistance of surroundings, I shall be surprised to learn that any body of young people in Christendom in these years is bearing that test more bravely than the better sort of white boys and girls in these great states. Anybody well acquainted with the country life of New England half a century ago, will find almost its exact counterpart in any southern community, half a dozen miles outside every considerable village. There is the same restless ambition to get out into the great world by the bright boys; the same working for an education; wearing out tiresome days and sleepless nights with thinking, planning, and toiling under all the disabilities of a shut-in lot. A full million of them have already broken out from the "old plantation home" and are now among the most energetic and successful newcomers in the Northwest. The great northeastern cities are swarming with them.

But the call has not yet come to the girls. Left behind, unless of unusual spirit and specially favored, they must live at home and they are now doing three fourths of the best work, outside the labor that must be done by

men. The new home, the school, the church, the temperance reform, the numerous domestic industries, the essays at everything new and attractive that holds the attention of their sisters elsewhere, are their vocation. So far, the outside effort is chiefly in the direction of getting a better education than is yet possible in the free country district school of the South. The academies and colleges for girls are thronged by these young women, often ill prepared for serious study, working under all sorts of disabilities, but each, after her own best way, pushing ahead in good American girl fashion.

Of the three hundred and fifty ways of getting a respectable living open to the girl of any northern state, not a dozen are available for the two millions and more of the white women of the South. The poverty of the people shuts out the demand for the large class of ornamental goods with which these new industries are concerned; and the absence of skilled industrial schools prevents the fit training for these occupations. Yet a constant stream of energetic and brilliant southern girls is now pouring into every center of northern industrial training, from St. Louis to Boston. It would be a surprise to our readers to learn how many of these young women are already established in all these metropolitan centers of woman's new industrial life.

The white girl of the South is hedged in, at home, by a peculiar social limitation. Below her is rapidly coming up the great crowd of newly educated colored girls, trained in the great mission schools in the practice of various industries. Not only domestic service but teaching, dress-making, gardening, printing, shop-tending, operative work, and kindred occupations, in a good time rapidly coming will be largely in the hands of this class of young women, and well done. Even the white girl of humble parentage, willing to work anywhere, will find herself as effectually shut out from an enlarging circle of profitable employments as the well-to-do American-born girl of the northern states by the competition of foreign-born labor. But, happily, there is enough to be done in the South to task the uttermost energy of all classes of women for long years ahead. Every good girl, willing to train herself for skilled work in any one of a score of occupations, will find somewhere an open door and a hearty welcome. There is to-day really no



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### *SOUTHERN WOMEN AT WORK.*

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greater social obstacle to a courageous and competent woman's supporting herself by her own labor in the South than anywhere else in America. If you come across a high-toned southern gentleman, old or young, who protests against this "degradation of woman," you may be pretty confident that he is supported by the home-toils and sacrifices of his own household.

So far, the schools for the industrial training of women in the South have been largely established for the negro youth. But, already, attention is directed toward the white race. In the Sophia Newcomb annex of Tulane University, New Orleans, there is a great opportunity for instruction in all matters concerning decorative art. The Miller Manual Labor School, in Albemarle County, Va., one of the best in the Union, admits girls to a good share of its opportunities. In Washington, D. C., the headquarters of the public school for the South, industrial training in some directions is introduced into the common schools. In the border states, Maryland, West Virginia, Kentucky, and Missouri, there are occasional opportunities for women, in the state universities and the private and public schools. The most significant movement in this direction is the Normal and Industrial College of Mississippi,—a state institution, with free tuition for white girls, where every pupil is compelled to take one wage-earning art as a portion of her course of study. This institution, already thronged with students, has been reproduced in Georgia and proposed in South Carolina, and will commend itself to all southern, perhaps to some northern states.

One of the most helpful education benefactions, at present, would be the establishment and liberal endowment of a great collegiate, normal, and industrial school, at some central point in the South, where, at an expense not exceeding \$200 a year, a woman could be trained in these higher methods of self-support, while obtaining an education that educates in fact as well as in name.

One of the most interesting of the southern private schools that are including the indus-

trial training of girls, is the Miss Hicks' Seminary in Clinton, Hickman County, Kentucky. Twenty years ago this admirable woman, a country teacher, graduated from the Oswego, N. Y., Normal School and went to Paducah, Kentucky, as the mistress of the new public high school. Another year found her at the head of a little coeducational seminary for white youth, in the village of Clinton, a place of five hundred people. For eighteen years has she wrought at the problem of offering a thorough secondary and higher education to the boys and girls of a region as large as the state of Connecticut, at a rate so cheap as to be almost nominal. She has worked without regular salary; always, by sheer power of her own splendid enthusiasm, holding a corps of superior teachers; and becoming the leader of culture and progressive life to the whole region. Already a group of successful young men rise up to call her blessed. Just now, her heart is in a movement to offer the means of support at school to a large class of young women from the country who have no opportunity except the indifferent free country district school. I found her, three months ago, planning to put these young women in a workshop, to make articles for household use, salable in the adjacent country. An abandoned dwelling on the campus had been fitted up as a workroom, and a clever German cabinet maker had been placed in command, who had begun by inventing a kitchen pantry on wheels, large enough to hold a week's family supplies, sold for ten dollars. Half a dozen girls were working at the bench three or four hours a day, in addition to their six hours of study, and with truly remarkable success.

A gift of five thousand dollars to this good woman for the plant which would establish her novel idea would open a wide door for one hundred as good girls as any state can boast to work out their material salvation along the broad avenue of an education which would fit them for any position, from wife and mother in a southern country home, to the principal of a woman's seminary, or the lady of the White House at Washington.

## EDITOR'S OUTLOOK.

### SHALL THE PRESIDENT BE AN OFFICE BROKER?

THE demands made upon President Cleveland's time by men seeking office is beyond all precedent. The White House has virtually been turned into an office broker's establishment and the chief business of the president since his inauguration has been hearing senators and congressmen begging offices for party men. The scene has a kaleidoscopic change when he listens to the appeal of a chairman of a state or county committee that an office be given to some local party man, or when a cabinet officer comes with his list of appointments for his department. The chief magistrate is obliged to act as a sort of secretary for his subordinates, recording the wishes of a governor of a state or granting an audience to a private citizen, or studying the qualifications of a man (till now unknown) for a place. The case is aggravated by the fact that many of these places are simply clerkships. This is a work which ought not to be upon his hands, but which should be done by some other officers in government.

The president should be free from all such callers and not obliged to be mixed up with jobs of getting offices for party service. Then he could give more deliberate attention to questions of greater importance in the administration of the government, such as finance, our relations with foreign countries, and a hundred and one important interests of the states which press into national prominence.

The appointing power, as it now exists, was adopted in the early days of our national life, when our population was comparatively small, the offices few, and the task of making appointments was light. To-day the appointments alone make more work than one man can perform; besides it is destructive of the character of the presidential office and demoralizing both to the public service and business of the country to have so many appointments made by the chief magistrate. It subjects him to needless criticism, which does not contribute to the dignity or high character of the presidency. It is a false education for the people, to find a column in the news-

papers every day about the scramble for office in the White House by a small army of senators, representatives, and applicants who gather there from forty-four states. It makes the White House more like a "bear garden" or the turbulent scene of a stock exchange than the executive mansion of a great nation. President Cleveland adopted a wholesome policy in the public service during his first presidency by permitting a certain class of officers to serve their full term before making any changes. His friendship to civil service reform promoted intelligence, loyalty, and honesty among public officers and contributed to the peace and quiet of our business interests.

It is a sad spectacle, however, when the president is engaged day after day hearing political reasons for turning one man out of office and putting another in, giving attention to the tale of woe that one political faction brings as a charge against another political faction. Such actions are liable to precipitate a contest, like the nomination of Mr. Eckles to be comptroller of the currency. In this case senators could not agree and informed the president that they could not confirm the nominee. The president replied that it must be done, and the Senate chewed the file, yielded, and confirmed the appointment. Another similar instance occurred in the case of President Garfield, when he nominated Judge Robertson for collector of the port of New York, which grievously offended Senators Conkling and Platt so that they resigned their seats in the United States Senate; political passion ran high, Garfield was shot by a political crank and the New York Legislature refused to return Conkling and Platt to the Senate. It brought about the death of Garfield, and the political death of Conkling and Platt. These are scrambles and scraps into which the president of the United States ought not to be drawn.

No man seems to rise equal to the occasion and solve this problem in the government. Men who have been in public office at Washington for ten, fifteen, twenty, and thirty years seem to lack ingenuity in the art of civil government, or this defect would be eliminated and a better order of things estab-

lished. It is generally believed that the patronage of a congressman works to his injury, rather than to his usefulness. The same truth holds in its relation to the president, therefore it is declared by some eminent statesmen that the time is near when a change must be made and the president be relieved from the office-filling business. The Chinese government is conducted upon a very good plan at this point, which makes education and fitness for public office qualifications that are counted meritorious. With us political reasons become a sufficient qualification. Applicants for office should pass an examination under the Civil Service Commission rules—and the higher the office the more thorough should be the test to which the applicant is subjected. It is a weak system which requires a book-keeper to pass a good examination when his chief is taken from civil life, without experience in the public service, and placed in command of a department without an examination.

#### SKIMMING THE DICTIONARY.

ONE who studies current literature cannot fail to note that with the close of our century many signs of decadence appear in the form and substance of literary art. Phrase-making is, in a large degree, displacing that finer and more vital something which made the work of the old masters fountains of perennial pleasure and profit. Style, that indescribable quality, has gradually disappeared before the tricks of the artisan in diction. More and more we are becoming paragraphers with a passion for individual vocabularies. We skim the dictionary and sort our words in order to effect by mere verbal turns what the classics accomplished through sheer freshness and originality of genius.

Theophile Gautier declared that words had a value distinct from their meaning, a preciousness like that of diamonds, rubies, sapphires, and emeralds, which could be estimated only by the artist in their use and by the connoisseur in reading. Curiously enough decadence in style set in just when style began to be studied systematically. Buffon in his celebrated address upon entering the French Academy let fall a sentence which foretold or rather foreshadowed a century of self-consciousness in art. "Style," he said, "is the man himself," and since then we have I-June.

been trying to find out how to express ourselves in the terms of self-consciousness. The necessary result is upon us.

Nothing could be more natural as the result of introspection than the form of realism which has brought us to a *fin de siècle* literature. We have attempted to apply "scientific" rules to every operation of the imagination and have hoped to see mere diction do more than was ever achieved by creation. Critics are all the time telling us that it is style that wins immortality, not thought, not creation, not original discovery. They say that the manner of telling is the secret of success, not the thing told. This has driven aspiring writers to the dictionary with a view to accumulating "unworn words" for their vocabularies.

And here a curious effect is produced, one which would not be expected by the ordinary student of literature. Instead of increasing his command of words the dictionary-skimmer actually reduces it to almost the minimum. Take the products of living writers and compare them with those of the older masters, and at first view one would scarcely doubt that the former show the larger command of words; but actual count shows strongly in favor of the latter. Indeed the whole of the attractiveness apparently due in current literature to a broad grasp of the treasures of language is in reality due to a special rather than a general command of words.

A certain appearance of originality is conjured up by the use of unusual words deftly wrought into catching phrase forms and when a writer borrows largely from scientific nomenclature we easily permit ourselves to grant him far more than his due of authority. We read too rapidly to be sure of what our reading amounts to and it too often happens that a superficial show of "science" suffices to hide an almost total want of thought. The press tumbles books forth so fast and the journals are so cumbrous and so overloaded with literary matter that it is but a bewilderment of the mind to attempt any systematic winnowing of matter. In the language of the street, "everything goes," and there is no chance to choose.

Recently there have been some signs of a turning from the ultra modern taste back toward a safer and more conservative practice. Perhaps we shall yet see a revival of respect for the classics without a return to arid classicism. At all events no special gift of fore-

sight is necessary to make out the signs of decay present in the body of current literature.

Word-chasing and phrase-making must soon reach the end. Thought will not long submit to the gew-gaw harness of the specialists who live by casting their nets into the dictionary. Presently a sudden turn of the great world will liberate a new bevy of song-birds and an epoch-making class of originators.

There seem to be times for the genius of mankind to take a rest from the fine labor of creative production while the lower intellectual powers assume command. History clearly marks these general lapses from a high tide of art and they are oftenest contemporary with a general flood of wealth, physical progress, and widespread self-satisfaction. At such a time mankind is apt to imagine that the routine of the schools is the royal road to success. Dry practicality becomes the criterion and the world's intellect is dessicated by science as it was at Alexandria in the days of the three Ptolemies. The "Hair of Berenice" or the marriage of a prince to his own sister become subjects good enough for the loftiest-minded poet to sing, but he must sing them to the tune of science.

A little special observation and thought will convince any unprejudiced mind that our present system of education is inimical to the broadest development of the imagination as well as to the most liberal training of intellectual character. "Scientific" schooling is excellent up to the point where it practically excludes classical studies and bars out the higher claims of art and of esthetics in general. "Practical" education is certainly most desirable, but the word practical as the dictionary-skimmers are now applying it in our schools and colleges bids fair to work a great evil.

Confining our discussion to merely literary results we see in current letters a striking effect of the "practical training" and materialistic logic of our schools. Literature has become a field of labor for gain only. It looks as if everybody were writing a book and every page written betrays the author's greed for dollars. The main aim is to startle attention; this will insure a wide sale. Recently, especially in fiction and poetry, it has been the dictionary-skimmers who have shaken down the golden fruit from the trees in the Eden of art.

## TEMPERANCE REFORM IN SOUTH CAROLINA.

THE temperance legislation of the different states presents a great variety of methods for dealing with the liquor question. While this is interesting as a study, we call attention to the peculiar phase of this reform that men are not so active in the work of moral suasion as they were in earlier times. The question of temperance was pressed so hard a few years ago, that one word defined the temperance man's creed; prohibition was supposed to be the goal of all effort in behalf of temperance, and finally it became the rallying cry for a political party. The moral suasion work was handed over to the W. C. T. U. Then men and women drifted apart, and now we have two great divisions,—the temperance political party, conducted by men, and the W. C. T. U., conducted by women, and these make the forces that are battling against the saloon.

The people of South Carolina have marked out a new course for themselves and propose to conduct the whisky business after July 1, 1893, in their own novel way. They have adopted the "dispensary law," which provides that for the future no whisky shall be bought in the state except from the government and no whisky can be sold or transported in the state except by state authority. The whisky that is sold must be chemically examined and stand certain tests for purity and strength. The depositories for the whisky will be known as wholesale dispensaries and retail dispensaries. Beer and wine may also be sold. The profits of one half are to go to the county and the other half to the municipality. The number of dispensaries and the places where they are located are to be decided by the population. It is said that the city of Charleston is to have ten dispensaries in lieu of two hundred and eighty saloons, and that the capital of the state, Columbia, will have instead of one hundred saloons, four dispensaries. Drug stores are prohibited from selling whisky but may sell alcohol; they must, however, give to the government a monthly statement of the quantity sold and the purposes for which it was intended. The bar of the dispensary is to be wide open, and every man can buy all the liquor he wants, but the law provides that he cannot drink on the premises, and that he must write out his prescription for the amount of whisky he



wants before it is sold to him, and he must be an upright citizen before he can buy either a half pint or five gallons of whisky,—the quantities in which the liquor is put up for sale. Every package contains a government seal and this seal must not be broken on the premises of the dispensary. Another provision of the law is, that the dispensary shall be closed after dark, thus abolishing night sessions of drinkers in the saloons and preventing treating at bars.

Benjamin R. Tilman, governor of South Carolina, has excited a good deal of comment in the newspapers by his recent visit to Louisville and Cincinnati, Pittsburg and New York, where he has been sampling the whisky. The governor made this declaration in Pittsburg: "Our state does not produce whisky or bottles, so under the provisions of this law we are obliged to buy both outside the state." That they do not manufacture either of these articles, particularly whisky, within the borders of that good old commonwealth exhibits a high degree of morality. What a sad condition a multitude of people would consider themselves in, if it could be said of all other states in the Union that they do not manufacture whisky or bottles. But, alas! it is not true. The North, which thirty years ago thought it was reforming the South in relation to a great evil, now finds itself sending, for a price, unmixed wickedness down into a free southern state. It is a picture for angels and men, a picture highly colored but with a fearfully dark background, that we witness when the governor of South Carolina, clad in the robes of his office, comes into the northern states to buy from six hundred thousand to one million gallons of whisky to be sold in the name of the state for use as a beverage. Surely we may inquire in the words of the Georgia judge,

"Where are we at" on this temperance question?

A license law contains the same principle used in another form, and in its use the state is responsible. Local option is granting license to the people to conduct this business. The free sale or the sale of liquor under restraint does not lessen the moral responsibility; but we do not remember having seen it recorded anywhere that a state assumed to conduct the liquor business after the fashion of South Carolina. Miss Willard and her army ought to march into the South and hold the fort with songs and speeches and all the machinery of their great organization.

The temperance problem is not solved. Very far from it. The churches must take a hand in the fight; men and women should be brought together for the contest that they may co-operate. As it now goes, the W. C. T. U., while doing a splendid work, is not reaching the saloon keeper and is not suppressing the traffic. We have great faith in the testimony of reformed drunkards, but the bichloride of gold cure is not the effectual method that it was supposed to be. We thus reach the reasonable conclusion that men and women must take up the old-fashioned arguments in favor of total abstinence and prohibition and go before the public with the same arguments that our fathers used in the days of the Washingtonian movement. They must not despise the temperance pledge; they must ask men and women to pledge themselves to a life of temperance; the church of God must work with the maximum of her power, to save the young and to help undermine the traffic in ardent spirits. Thus we shall accomplish good for our fellow-men and make temperance a glorious star in the firmament of our civilization.

#### EDITOR'S NOTE-BOOK.

MAY DAY was a gala occasion for the American nation. That magnificent spectacle, the naval review, participated in by the representatives of the naval powers of the world, great and small, made a gorgeous prelude to the opening of the greatest of World's Expositions. As the president on board the *Dolphin* passed the long line of American and foreign men-of-war in the North River he

was received with thundering volleys of salutes, as much in greeting to the glorious future of the new world as the prosperous past. A distinguished spectator of the naval event and the nation's honored guest during the Columbian festivities was the Duke of Veragua, the eleventh descendant of the discoverer of America, who set foot on American soil four hundred years after his famous

ancestor stood on the little *Santa Maria* and, bearing the royal banner of Spain, sighted the shores of the new world. Is it not a remarkable evidence of the march of civilization that at the very time of these gala events the diplomats of Great Britain and the United States should be seeking the settlement of international differences—the Bering Sea question—through the medium of arbitration? With the close of the naval ceremonies in and about New York the scene shifted and on May Day came the opening of the Columbian Exposition, the World's Fair, or, if you please, the Chicago Exposition, a proud monument to American enterprise and genius and the possibilities of the age.

ON April 6, the sixty-third anniversary of the organization of the Mormon Church, the Mormon Temple in Salt Lake City was at last formally dedicated, forty years after the corner stones were laid. The cost of the building will be in the neighborhood of \$5,000,000 and it is provided with all the modern appliances for lighting, heating, ventilating, and sanitary arrangements. The large assembly room in the fourth story of the building accommodates two thousand five hundred, and during the opening services, which continued for two weeks, seventy thousand persons are said to have been admitted to the building. The sacred precincts of the Mormon Temple are not to be entered by persons not avowedly of the faith, at least so it is maintained, and places of worship in the new Temple are provided only for members of the Mormon Church, which puts forth the absurd claim to be the only church on earth existing by Divine authority and directed by Divine revelation.

THE first act of importance performed by United States Commissioner Blount after reaching Hawaii was to declare the American protectorate at an end and forthwith the American flag was taken down from the Government Building. The United States is now able to negotiate with an independent sovereignty and the president may proceed in the premises without being handicapped by a condition which threatened embarrassment. Annexation may be delayed and may not be realized at all but whatever the decision it will be reached by a conservative and safe process of investigation; it will not be made in haste and that fact alone will in part guarantee its worth.

THERE is another phase of the Hawaiian

question which deserves the attention it is receiving: the interpretation of the Constitution made by President Cleveland in commissioning Mr. Blount as the special representative of this government's chief executive in Hawaii. Mr. Blount's credentials were executed by President Cleveland and contained this extraordinary notice: "I have made choice of James H. Blount, one of our distinguished citizens, as my special commissioner. In all matters affecting relations with the government of the Hawaiian Islands *his authority is paramount.*" By precisely the same interpretation of the federal Constitution any president could appoint any commissioner or special agent whom he saw fit to represent this government in Great Britain, France, Germany, or any other country, expecting that the American minister residing at the foreign court in question would be subservient to the paramount authority of the special commissioner. It has been asked whether it is not a dangerous precedent to inaugurate for a president to vest in a personal representative authority paramount to that of a foreign minister whose appointment is the result of concurrent action by the representatives of the people sitting in the upper house of Congress. The Constitution was constructed as a national safeguard and it was no doubt intended to prevent executive as well as other forms of aggression in times of emergency. Fortunately the exercise of Mr. Blount's exceptional powers can bring no calamity on us but his certificate may be the initial record of constitutional interpretation, which if continued might work to the detriment of the American people.

A FACT worthy of note along with the article on the Social Scheme of the Salvation Army by Mr. Walsh which appears in this impression of THE CHAUTAUQUAN is that a feature of the plan is to be tried in this country. Commander Ballington Booth at the head of the American branch is about to put into practice his father's device for the regeneration of the submerged tenth, as it is called in England. It is the plan to establish shelters in all large cities where the army will receive and care for those who ask for assistance. Those who seek refuge in the city shelters and who are able and willing to do farm work will be sent to join the colony nearest the city. Once having reached the farm colony it is hoped that distressed, unfortunate, or bad persons may be regenerated

by the moral, religious, and industrial methods which will be pursued. A shelter has already been established in New York which accommodates about one hundred and fifty men each night. To those who are thus provided with shelter, checks are given entitling the holders to the use of a bed, and a simple meal of bread and coffee after evening prayers. The building is a commodious one, being four stories in height. The Salvation Army, both in England and the United States, is doing a work peculiarly its own and in its pursuit of plans to shelter and uplift the fallen it is to be wished a hearty Godspeed.

IN a recent editorial note relating to the increase among evangelical denominations between 1880 and 1890 the statistics of one denomination, the Disciples of Christ, were omitted. The Lutheran Church, whose increase in the ten years ending in 1890 amounted to a net gain of sixty per cent, is outranked in point of members gained during the same period by the Disciples of Christ. The latter denomination, according to the last census, added two hundred and ninety-one thousand to their number in ten years, making a net gain of more than eighty-three per cent.

THE shipments of gold within recent weeks have so reduced the gold surplus in the Treasury that it has been feared a possible necessity may arise for recourse to the \$100,000,000 held as the minimum reserve. While there is much diversity of opinion as to the course to be pursued by the president and the secretary of the treasury the belief appears to prevail that resort should not be made to this reserve. The gold standard has remained unimpaired and it is doubtful if the security now existing could be maintained, with our present system of paper money, if the gold fund were to be drawn upon in the emergency. It is hoped that the future policy of the administration may relieve the situation. If negotiations are begun abroad for gold with successful results and the reserve is left intact there will be little need for apprehension.

IN the same way that the modern industrial strike borders on revolution so the recent political strike of the working people in Belgium approached civil war. The Belgian Chamber of Deputies rejected a motion granting universal suffrage as a part of the new Constitution and there began immedi-

ately a series of demonstrations by the laboring classes aided by the socialist agitators to force the concession. In the year 1891-92, the number of persons exercising the right of suffrage in Belgium was 135,326, out of a total male population of nearly 4,000,000. The inauguration of the strike was succeeded by general riots and the parliamentary concessions came none too soon, for a widespread revolution was imminent. The Chamber adopted universal suffrage finally, with a provision for plural voting by the classes owning property, according to its amount and situation. This is not unlike the system now prevailing in England and the passage of the act had the effect of quieting the populace throughout the kingdom. The action of the Chamber of Deputies precluded a crisis which might have involved neighboring powers in a serious international complication.

THE governors of thirteen southern states met at Richmond, Va., recently and discussed ways and means for attracting capital and immigration to that region. Resolutions were adopted favoring the investigation by properly authorized persons of the trade, labor, resources, and opportunities of the South. President Cleveland was requested to select foreign representatives from among the southern people in the hope that a correct knowledge of the South might be carried abroad by its own citizens and an address was issued to the people of the United States and Europe setting forth the superior advantages of the southern country. This convention was a sign of the times. In these days of national progress it is gratifying to note the advancement in portions of our domain which on account of conditions incident to our history have not shared in full the general progress of the country. There is undoubtedly a "new South" and it is not only seeking but obtaining with characteristic enterprise the investment of capital and the enlistment of labor. The new era should be heartily welcomed and the national pride which knows no North and no South will do much in proclaiming the opportunities and advantages which do exist in the southern territory.

THE Russian Treaty passed by the Senate at the closing session which has been the cause of so much comment of late is now conspicuous chiefly on account of the apparently innocent wording of the text, which it is discovered contains a hidden meaning of far-

reaching importance to the Russian government and its subjects. The treaty includes forgery among the extraditable offenses, which it defines oddly enough after this fashion: "The utterance of forged papers and also the counterfeiting of public, sovereign, or governmental acts." If the new treaty is intended to prevent America from becoming an asylum for Russian criminals it is manifestly fair in its provisions to both parties to the agreement and the good of society generally, but it is not to be supposed that its terms were dictated by any such high purpose. Individual justice in Russia is a thing unknown and if a subject wishes to escape he is driven to the extremity of forging a passport to get out of the country. The tyranny of the government system is responsible for this condition. Why then should the United States place a premium on persons who have thus thrown off the yoke of oppression, and whose only offense is leaving the country without permission? Perhaps the Senate did not penetrate the real meaning of the treaty before favorable action was taken but the same cannot be said of the president, who was conscious of the vigorous opposition of an almost united press and public before the treaty was finally submitted for his signature.

CHICAGO is to have the largest gun in the world. It is a gift to the World's Fair City from Herr Krupp, under whose auspices it has been brought to this country for show at the Columbian Exposition. Chicago will build a fort off Hyde Park where the new piece of ordnance will be mounted after the close of the Exposition. The gun is a marvel. It has a length of 47 feet, a diameter of 6 feet 6 inches, a bore diameter of 16½ inches, weighs 270,000 pounds, and is capable of propelling a shell weighing 2,200 pounds a distance of eighteen miles. The original cost of the gun is said to be \$85,000, and it is claimed that the material used in a single discharge costs \$1,250. It is a remarkable exhibition of the work done at the famous Krupp foundries in Germany and a lasting monument to the art which has contributed in no small way to the progress in the science of warfare. Chicago may now boast and justly so of her new gift, which if the occasion demands can protect the city from its northern coast line to its southern.

THE agitation for the establishment of a national university by the United States gov-

ernment appears to be gathering strength. The historical records of the nation contain some interesting facts relating to a national university and its location at the American capital city. Nearly a century ago Washington is said to have favored the plan and the present observatory grounds are thought to have been selected by him for the site of the new university. Jefferson was fairly committed to the idea although less emphatic in his approval and Madison and John Adams urged the cause in their Messages to Congress. Presidents Monroe and John Quincy Adams and even President Jackson supported the university idea, and at a later day Presidents Grant and Hayes officially called the attention of Congress to the subject in commendatory terms. The Methodist Episcopal and Roman Catholic Churches have led the way in the establishment of great universities in Washington but the field is so vast that a government institution could be easily accommodated. The one objection, if there can be any such that is reasonable, is that it would be difficult to keep a government educational enterprise free from political restraint and interference.

IN discussing how the world will come to an end a writer in a recent scientific journal concludes that our planet will die a natural death. It is thought that death will follow the extinction of the sun in twenty million years or more. With the sun extinct, the earth and all the other planets of our system will cease to be the abode of life. "They will be erased," says Camille Flammarion, "from the great book and will revolve, black cemeteries, around an extinguished sun. Continents are crumbling and becoming covered by the sea which insensibly and by very slow degrees tends to invade and submerge the entire globe. A careful and reasonable calculation shows that by the action of erosion alone all the land on our planet will be covered by water in ten million years." It would seem from this theory, which has a scientific basis, that there is yet time in which further to pursue the investigation, which if it must be in a way speculative is not without a deal of interest.

FOLLOWING close upon the termination of the cotton spinners' strike England became the seat of another labor war, this time between two federations, made up of the employers and employees. The largest shipping



firm at Hull offered work to nonunion men, and immediately the unions went out on a strike which has called forth the wide support of union dockers employed by other firms throughout England. Mob violence and intimidation were exercised to keep non-union men from work and the military were called out to maintain peace, in one instance affording protection to two thousand non-union workers. The chief point of difference in the strike hinged on the employment of men not members of the unions. An early result of the strike is the introduction of a bill in Parliament providing for the adjustment of such differences by arbitration, and the measure seems destined to receive real attention.

SINCE the days of the Civil War the tide of foreign emigration to American shores has steadily increased and to such an extent that our whole population is thought to have taken on a character more or less cosmopolitan. This is notably true of the northern states, varying only as the native population differs numerically in localities and about great centers. It is not so true however of the South, for emigration in the main seems to have kept north of the Ohio, a fact which the latest census reports make plain. The total population of the fourteen states, excepting Texas, commonly classified as the South, is 17,303,064. The total foreign born population of the same states is 455,911, or 2.60 per cent of the whole. The proportion of foreign born inhabitants in the United States, considered as a whole, ranges from 13

to 14 per cent. While emigration has been steadily peopling the North it has not apparently affected the South in the same way. When the aggregate of the foreign born population of the South is considered relatively with the total native population it is found to be infinitely small. The reason for this singularly small proportion of foreigners in the South may be reasonably considered an economic one. Among the large industries of the North a high rate of wages prevails in most cases and the demand for labor is constantly increasing. In the South labor is cheap, resulting probably from the fact that the supply of negro labor is largely in excess of the demand.

PRINCE ALEXANDER of Servia recently engineered a *coup d'état* in that small kingdom and with some show of popular approval overthrew the regency and in a single night became a *de facto* ruler. The action of the young man, who is barely eighteen years old, probably had the indorsement of Russia, whose government along with the exiled king and queen, Alexander's father and mother, may have inspired the intrigue which dissolved the regency one year before its time. It was an ingenious plot which effected the change. While dining with his regents the prince proclaimed himself king and ably supported himself in the crisis. On the same night the exiled Queen Natalie dined with the czar of Russia, a coincidence to say the least. With Servia actively supported by Russia, and Bulgaria, her close rival, allied to Austria, the situation becomes interesting.

## C. L. S. C. OUTLINE AND PROGRAMS.

## FOR JUNE.

## OUTLINE OF REQUIRED READING.

*First week* (ending June 8).

"Classic Greek Course in English." Chapter IX.

"Manual of Christian Evidences." Chapters XIII., and XIV.

## In THE CHAUTAUQUAN:

"The Modern Maid of Athens and her Brothers of To-day."

"Electricity at the World's Fair."

Sunday Reading for June 4.

*Second week* (ending June 15).

"Classic Greek Course in English." Chapter X.

"Manual of Christian Evidences." Chapter XV.

## In THE CHAUTAUQUAN:

"The Social Condition of Labor."

"English Poems on Greek Subjects."

Sunday Reading for June 11.

*Third week* (ending June 22).

"Classic Greek Course in English." Chapters XI. and XII.

"Manual of Christian Evidences." Chapter XVI.

## In THE CHAUTAUQUAN:

"Our National Health."

"Greek History and the Constitution of the United States."

Sunday Reading for June 18.

*Fourth week (ending June 30).*

"Classic Greek Course in English." Chapter XIII.

"Manual of Christian Evidences." Chapters XVII and XVIII.

In THE CHAUTAUQUAN:

"The Making of Paper."

Sunday Reading for June 25.

#### SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

##### FIRST WEEK.

1. Roll-Call—Quotations on June.
2. Table-Talk—News of the day.
3. Reading—"A Classic Portrait."\*
4. Character Sketch—Admetus. (From the play of "Alceste.")
5. Debate—Question: Should the naturalized citizen of the United States share equally all the privileges of the native born citizen?

##### DEMOSTHENES DAY.—JUNE 10.

"No man who will not make an effort for himself, need apply for aid to his friends, and much less to the gods."  
—Demosthenes.

##### A CONTEST IN HISTORICAL FICTION.

In the form of a narrative as mysterious or sensational as he chooses to make it, the leader is to write an account, representing himself (or herself) as belonging to any period of history or to any country, people, or family he chooses. He alleges that he holds as a priceless legacy a collection of letters and papers, which some ancestor, possessed of a mania for amassing manuscripts, had gathered respecting Demosthenes and his times and contemporaries, and some of these he has, for the present occasion, distributed to different members of the circle to be read. In some such way the leader may make use of a clever device for announcing what would otherwise be a formal program.

The leader's part may be made to extend through the whole exercise, different parts of his story being given after the different readings, and binding all together in one connected whole, something after the manner of Longfellow's "Tales of a Wayside Inn," Whittier's "Tent on the Beach," or Moore's "Lalla Rookh."

Suitable subjects for the papers would be such as the following:

1. The early life of Demosthenes.
2. Demosthenes' efforts to become an orator.

3. The Philippics.

4. Chæroneia and the fall of Greece.

5. The death of Demosthenes' daughter and his grief over her loss.

6. Alexander in Greece.

7. The Oration on the Crown.

8. The last days of Demosthenes.

In all of the papers,—each one of which is of course to be written by the one who reads it,—the historical statements must be accurate, but the setting must be in the form of fiction. A short original historical tale is what each one must set out to write.

A good ending for the entertainment would be to have the audience vote as to the best production, and to crown the successful writer with a wreath of flowers or leaves.

(Two good reference books for this work are the sketch of Demosthenes in Plutarch's "Lives" and Broderick's "Demosthenes," in the series Ancient Classics for English Readers. They can be had of any book dealer.)

##### THIRD WEEK.

1. Roll-Call—Quotations from the Greek authors studied during the month.
2. Reading—"Lady Psyche's Harangue."\*
3. Character Sketches—Mohammed and Buddha.
4. Debate—Resolved: That the studies of physics and of chemistry have done more for the general welfare of mankind than the study of all other branches of learning.
5. A Library Party—This popular game is to be adapted to Greek literature. Any book or play or poem that has been studied or referred to in the readings may be represented. The following description will explain the game to those not already familiar with it. The guests all represent books. For instance, a lady wears in her hair two small wings showing that she has chosen Cooper's "Wing and Wing"; some one displays a bank check for \$500,000, representing Miss Edwards' "Half a Million of Money"; another wears ragged gloves, meaning "Hard Times"; one well known as an enthusiast over Chautauqua might be labeled "Chautauqua" with the hope of persuading the guessers that it stood for "The Earthly Paradise." Each guest is provided with large card or piece of paper and a pencil on which to write the books which he guesses. No one of course is to tell another or to look over another's card. The one guessing the most wins the game, and, if preferred, a prize. If agreed upon, the names of the

\*See *The Library Table*, page 378.

\*See *The Library Table*, page 378.

leading characters in the Greek readings may be admitted as books. A name may be divided or separated into syllables and the different parts represented, as, for instance, the Latin name Maximinus could be represented on a card thus: "A proverb, —." Such work will give plenty of opportunity for guessing. To prevent the selection of the same book by the different persons the leader can assign one to each person, or

having selected a list of those which can be represented, may write them on slips to be drawn by the members.

## FOURTH WEEK.

1. Roll-Call—Farewell quotations.
2. Table-Talk—Summing up the year's work.
3. Reading—"A Review."
4. Paper—The Sapphos of the world since the Greek Sappho's day.
5. A farewell banquet.

## C. L. S. C. NOTES AND WORD STUDIES.

## ON REQUIRED READINGS FOR JUNE.

"CLASSIC GREEK COURSE IN ENGLISH."

P. 246. "Tri-um'-vi-rate." Latin, *trium* (genitive of *tres*), three, and *vir*, man. In Roman history a group of three men in office or authority; hence, a party of three men, or a trio of any kind.

P. 248. "A friend's woe weighs me too." Apollo enraged at the Cyclops for having furnished Zeus with the thunderbolts which killed Æsculapius, the god of medicine, killed the Cyclops, for which he was condemned as a mortal to serve Admetus for nine years (according to some authorities for only one year), tending his flocks. During this period of slavery, Apollo played the part of a true friend to Admetus, helping him in many ways. It was due to Apollo that Admetus won Alcestis for his wife. She was the daughter of Pelias, king of Iolcus, who had promised her in marriage to the man who could bring him "a lion and a boar tamed to the yoke and drawing together." Through Apollo's aid Admetus fulfilled the conditions and won his wife. After Apollo's restoration to his own position as a god, the friendship existing between himself and the house of Admetus continued. When the latter "lay ill of a disease from which there was no recovery, Apollo prevailed upon the Fates to spare his life, on condition that some near relation would consent to die for him; but neither his father nor his mother, nor any of his friends was willing to pay the ransom. Alcestis hearing this generously devoted her own life to save her husband's."

P. 249. "Mistress." Alcestis offers this prayer to Hestia, the goddess of the hearth, or of the fire on the hearth. "As the hearth was looked upon as the center of domestic life, so Hestia was the goddess of domestic life, and as such was believed to dwell in the inner part of every house. . . . Solemn oaths were sworn to her and the hearth was a sacred asylum where

suppliants implored the protection of the inhabitants of the house."

P. 250. "The Stygian barge." The boat in which Charon [ka'ron] conveyed the shades of the dead across the river Styx to the lower world.

P. 251. "Pluto." The god of the lower world. "Alkestis." Mr. Browning uses the Greek spelling (which demands a letter *k* instead of *c*) for this name, and for others, as Admetos instead of Admetus as elsewhere written.

P. 252. "Koré." Another name for Proserpine, the daughter of Ceres, whom Pluto (Hades) seized and carried off to be his queen in the lower regions.

"Plouton." Another spelling for Pluto. His dog was the three-headed Cerberus which guarded the entrance to the nether world.

P. 254. "The seven-chorded shell." Tradition ascribes the invention of the lyre to Hermes (Mercury), who is described in the Homeric "Hymn to Mercury" as "forming a lyre out of the shell of a tortoise which he caught at the entrance of a cavern." He placed strings across its shell, and thus formed the instrument on which he immediately played.

"The Carnean feast." A national festival of the Spartans held in honor of the god Apollo. During its celebration, which lasted for nine days in the month of August, the Spartans could not enter upon any hostile campaign.

P. 255. "Co-cy'tus." A river in Epirus supposed to be connected with the lower world, and hence often described as in that world.

P. 256. "The lord of the lyre." Apollo, who is commonly said to have received the instrument from Hermes.

"The Pythian." Apollo was so-called because he had killed the Python, the celebrated serpent which was the terror of the people after the Deucalian deluge.

P. 261. "Orpheus." A mythical personage, the most celebrated poet before Homer. He was presented with the lyre by Apollo and was instructed in its use by the Muses. He became so entrancing a musician that wild beasts, trees, and rocks followed the sound of his instrument.

P. 263. "Alcmena." The mother of Hercules.

P. 265. "Gorgon." A mythological personage whose head was covered with serpents instead of with hair, and who was so frightful that whoever looked upon her was changed into stone. Perseus succeeded in cutting off her head, thus saving from their terrible fate all who chanced to come near her.

P. 266. "Son of Sthenelus." Eurystheus, whom Hercules was sentenced by the oracle of Delphi to serve twelve years, and for whom he performed his twelve great labors in order that he might become immortal.

P. 267. "Cenotaph." Greek, *kenos*, empty, *taphos*, a tomb. A tomb or monument erected to one who is buried elsewhere.

P. 268. "Hy-per'bo-le." Greek, *uper*, over, and *ballein*, to throw. A figure of speech in which there is an evident exaggeration.

P. 269. "Creon." Cleon the leather-seller (see "Grecian History," page 206) is the person here called Creon.

"Sophist." "An ancient Greek philosophic and rhetorical teacher who took pay for teaching virtue, the management of a household, or the government of a state, and all that pertains to wise action or speech."

P. 274. "Icarus." The son of Dædalus, the skillful artificer. The latter was held a prisoner by King Minos, but managed to make his escape, and fashioning wings for himself and young son Icarus fastened them to their bodies with wax. Cautioning Icarus not to fly too high lest the sun would melt the wax, the father started with him on the perilous journey. Shortly, the boy reveling in his new power disregarded his father's command and soared upward as if to reach heaven. The foreseen calamity occurred; the wings came off; and Icarus fell into the sea which henceforth bore his name, the Icarian Sea.

P. 275. "Dith-y-ram'bics." A kind of lyric poetry in honor of Bacchus, usually sung by a band of revelers to some accompaniment.

"The ivy-clad Boy." Bacchus the god of wine. The surname Bromius means noisy. He is called the noisy god from these Bacchic revelries.

P. 276. "Minyan's." Minyas, an ancient hero, is said to have migrated from Thessaly into Boeotia and to have established there the empire of the Minyæ, with the capital at Orchomenos.

"Aglaia," "Eu-phros'y-ne," and "Tha'li-a" were the names of the three Graces.

"A-sop'i-chus." Morice says regarding this poem: "Very graceful and pleasing is the little ode in honor of the boy-racer Asopichus of Orchomenus, in Boeotia. Pindar, when it pleased him could touch a theme as lightly and daintily as Horace himself. It is occupied chiefly with an invocation of the Graces—the three sister deities, Joy, Brightness, and Song; and then at its close, with a charming touch of natural feeling, the orphan boy is reminded of his lost father, and Echo or Rumor is summoned to bear to the dead Cleodamus the tidings of his son's success."

P. 277. "Bel-ler'o-phon." "The Chimera was a fearful monster breathing fire. The fore part of its body was a compound of the lion and the goat, and the hind part a dragon's. It made great havoc in Lycia so that the king Iobates sought for some hero to destroy it. At that time there arrived at his court a gallant young warrior whose name was Bellerophon . . . [The king proposed to send him] to combat with the Chimera. Bellerophon accepted the proposal, but before proceeding consulted the soothsayer Polyidus, who advised him to procure if possible the horse Pegasus for the conflict. For this purpose he directed him to pass the night in the temple of Minerva. He did so and as he slept Minerva came to him and gave him a golden bridle. When he awoke the bridle remained in his hand. Minerva also showed him Pegasus drinking at the well of Pirene, and at the sight of the bridle the winged steed came willingly and suffered himself to be taken. Bellerophon mounting rose with him into the air and soon found the Chimera and gained an easy victory over the monster."

"Solymi." A warlike race inhabiting the mountains of Lycia.

P. 278. "Phal'e-ris." A ruler in Sicily who obtained celebrity on account of his cruelty and inhumanity.

P. 282. "I-dyl'lic." Pertaining to idyls, short pastoral poems.

P. 283. "Adonis." A beautiful youth beloved of Venus who is called Cypris, from the island of Cyprus which was one of her chief seats of worship, and Cytherea from an island of this name, for a similar reason. Adonis died of a wound which he received from a boar during the chase.

"Watch'et-weed." The woad plant cultivated for the blue coloring matter derived from its leaves. Blue was held to be the symbol of eternity and hence was a mortuary color.

P. 284. "Hyacinth . . . lisp 'ai,' 'ai.'" A myth says that Hyacinth was a beautiful Spar-



tan youth beloved of Apollo and Zephyrus, and that he returned the love of Apollo. The jealous Zephyrus, once when the boy and Apollo were playing a game of quoits, caused the quoit which the latter threw to strike and kill the youth. From his blood there sprang the flower which bears his name and on whose leaves are engraved the letters of woe, ai, ai.

P. 299. "Bē'ma." A Greek word for the platform from which speakers addressed an assembly.

P. 300. "Demosthenes and the Persian gold." Alexander had left as satrap of Babylonia his friend Harpalus, and the latter had wasted the resources of the country in luxurious living. When Alexander discovered this, Harpalus fled to Attica with an immense treasure of five thousand talents. He had previously sent the Athenians rich gifts, and thought now he might be received by them. But they, fearing Alexander, refused to offer him an asylum, and even thought of arresting him and delivering him to Alexander. This Phocian and Demosthenes opposed. The people however arrested Harpalus and sequestered his property till they could learn Alexander's wishes; but Harpalus escaped. When Athens was called upon to return the money which it was known he had brought with him, about seven hundred and twenty talents, only three hundred and fifty talents could be found. It was thought the rest must have been used in bribery or must have been embezzled and among others suspected of guilt in the matter, was Demosthenes.

P. 302. "Margites." "The hero of a comic poem which tradition ascribed to Homer. Margites was a man who knew many things but knew them all badly; he was a sort of Jack of all trades and master of none."

P. 304. "Æ'a-cus," "Rhad-a-man'thus," "Minos." Judges of the lower world.

"MANUAL OF CHRISTIAN EVIDENCES."

P. 103. "Deism." "The doctrine that God is distinct and separated from the world; belief in the existence of a personal God, accompanied with the denial of revelation and of the authority of the Christian church. Deism is opposed to atheism, or the denial of any God; to pantheism, which denies or ignores the personality of God; to theism, which believes not only in a God, but in His living relations with His creatures; and to Christianity, which adds a belief in a historical manifestation of God, as recorded in the Bible."

"Pantheism." Greek *pas* (*pan*), all, and *Theos*, God. "The worship of all the gods. The metaphysical doctrine that God is the only

substance, of which the material universe and man are only manifestations. It is accompanied with a denial of God's personality. Pantheism is essentially unchristian; and the word implies rather the reprobation of the speaker than any very definite opinion."

"Immanent." From a similar Latin word meaning, to remain in, or near. Inherent, indwelling.

P. 105. "As-cet'i-cism." A Greek derivative from a word meaning to exercise, to practice gymnastics. In ancient Greece it meant the training undergone by athletes. In the schools of the Stoics it was applied "to the controlling of the appetites and passions and the practice of virtue. Among Christians, through contact with the Alexandrian school of philosophy, the word early came into use with a similar meaning, namely, the habitual use of self-discipline, such as had been practiced by individuals and communities among the Jews."

P. 107. "Inchoate" [in'ko-ate]. From a Latin verb, meaning, to begin. Recently begun, incipient, incomplete.

"Zo-ro-as'ter." There is scarcely any trustworthy information regarding the history of this religious founder, the time of his existence being placed by different authorities at six hundred, twelve hundred, and even more, years B. C. He professed to have a revelation from God, which he made known through the Zend-Avesta, the Scriptures of the Persians.

"Confucius." (551—479 B. C.) This philosopher devoted himself to the study of the ancient writings with the idea of restoring in China the usages and doctrines of the old sages. He began teaching these doctrines at home, and later continued the practice in other countries, for he traveled extensively.

P. 108. "Rabbis." Plural of *rabbi*, a title of respect given to Jewish doctors or expounders of the law. In modern times it is given only to those who are ordained to decide legal and ritualistic questions, and to perform certain official duties. It is frequently applied to any one ministering in a Jewish church, to distinguish him from a Christian minister.

"Islam." An Arabic word meaning obedience to the will of God, and used by the Mohammedans to designate their religion; Mohammedanism. The word *Moslem*, coming from the same origin, means one who professes obedience (*islam*) to the faith.

P. 109. "Koran." The sacred book of the Mohammedans, containing the revelations made to Mohammed as he himself claimed.

P. 110. "Karma." In Hindu religion this is the name applied to one's acts throughout life,

considered as determining his condition after death. It is for those who believe in the transmigration of souls the aggregate of the acts of a being in one of his states of existence. "In the concrete, it is the result of one's actions; that which happens to one for better or worse, in matters over which one may exercise any choice or volition." E. B. Tyler says, "The Buddhist

theory of *Karma*, or 'action,' which controls the destiny of all sentient beings, not by judicial reward and punishment, but by the inflexible result of cause into effect wherein the present is ever determined by the past in an unbroken line of causation, is indeed one of the world's most remarkable developments of ethical speculation."

### QUESTIONS AND ANSWERS.

#### ON THE C. L. S. C. TEXT-BOOKS.

##### "CLASSIC GREEK COURSE IN ENGLISH."

1. Q. Who formed the great tragical triumvirate of Greece? A. Æschylus, Sophocles, and Euripides.

2. Q. Which of the plays of Euripides is presented to the readers of this text-book? A. The "Alcestis."

3. Q. Whose version of the "Alcestis" is chosen? A. Robert Browning's.

4. Q. Upon what foundation in fact is Browning's introduction to the play based? A. That Athenian captives in Syracuse were granted substantial advantages on condition of reciting passages from Euripides.

5. Q. Who is Alcestis? A. The wife of Admetus, a Thessalian king.

6. Q. In what heroic act is she represented? A. As giving herself to Death as a substitute for her husband.

7. Q. How is such an act made to appear possible in the play? A. Apollo had granted Admetus the privilege of not dying if he could find some one willing to die in his stead.

8. Q. With what scene does the play open? A. A colloquy between Death and Apollo.

9. Q. Why did Admetus wish to conceal the true state of the case from his guest, Hercules? A. In order not to mar the grace of hospitality with the signs of grief.

10. Q. How did Hercules reward this consideration? A. By restoring Alcestis to life.

11. Q. How do critics differ regarding Euripides? A. Some consider him melodramatic in quality; others truly tragic.

12. Q. In spite of all criticism what place has he always held? A. That of a popular poet.

13. Q. Of what does Aristophanes stand as the only representative? A. Greek comedy.

14. Q. What is the most striking feature in his writings? A. Enormous indulgence in the grotesque and fantastic.

15. Q. What furnished fitting occasion for

the presentation of these extravagant farces? A. The great Dionysiac festivals occurring three times a year.

16. Q. Who were the most illustrious targets of the wit of Aristophanes? A. Euripides and Socrates.

17. Q. In what comedies are they respectively set up as the laughing stock? A. In "The Frogs" and "The Clouds."

18. Q. In what character is Socrates made to do duty? A. That of a sophist.

19. Q. What were his real relations to the sophists? A. He was directly opposed to them.

20. Q. For what purpose did the father in the play of "The Clouds" wish his son to be educated? A. That he might learn how, by rhetoric, to avoid the payment of the paternal debts.

21. Q. To what use does the son put his education when once acquired? A. Having turned the father's creditors out of court he turns his accomplishments on the father himself and treats him likewise.

22. Q. On whom does the father then seek to be revenged? A. On Socrates, in whose "thinking shop" the son had been trained.

23. Q. Who ranks first among ancient Greek lyric poets? A. Pindar.

24. Q. How is Pindar's poetry characterized? A. As written for occasions, and written to order for hire.

25. Q. How did Pindar secure variety of material for his various occasional poems? A. By associating suitable bits of mythology with his subjects.

26. Q. To what royal patron did he inscribe a series of odes? A. Hiero of Syracuse.

27. Q. To what rank is Sappho adjudged by general estimation? A. That of the foremost woman of genius in the world.

28. Q. What is esteemed one of the greatest losses that literature has ever suffered? A. The loss of Sappho's poems.

29. Q. What one poem of hers survives complete? A. Her "Hymn to Aphrodite."

30. Q. Who else, like Pindar, was a poet laureate of his time? A. Simonides.

31. Q. Upon what does his fame chiefly rest? A. His epigrams.

32. Q. Who was Theocritus? A. The greatest Greek idyllic poet.

33. Q. Who are mentioned as two disciples of Theocritus? A. Bion and Moschus.

34. Q. Who is ranked first in fame among masters of eloquence? A. Demosthenes.

35. Q. Who is paired with Demosthenes somewhat in foil and contrast? A. Æschines.

36. Q. In what does Æschines show at a disadvantage in contrast with Demosthenes? A. The latter had more moral height, more genuineness and more art.

37. Q. What was the masterpiece of Demosthenes? A. The "Oration on the Crown."

38. Q. What was the object of this oration? A. The vindicating for himself by Demosthenes of his right to receive the crown proposed for him by the Athenians.

39. Q. What was the result of the trial calling forth this oration? A. Demosthenes gained the crowning triumph of his life.

40. Q. What was the fate of Demosthenes? A. He was convicted of embezzlement, went into exile, and being pursued, took his own life by poison.

"MANUAL OF CHRISTIAN EVIDENCES."

1. Q. What alone can account for the fulfillment of prophecy? A. Supernatural agency.

2. Q. What is true concerning the Old Testament Scriptures? A. That they are pervaded by prophecy.

3. Q. Name three striking particulars in which their prophetic character appears? A. The future improvement, the purer spiritual form, and the world-wide predominance which their religion was to reach.

4. Q. What have the events of subsequent ages verified regarding these predictions? A. That they were the results of an insight into the plan of God.

5. Q. What relation did the foretelling of future events hold in the prophetic office? A. It was only an incidental function.

6. Q. Why was the gift of revealing the future granted to the prophets? A. To teach that as prophetic insight went beyond the reach of human calculation, so all Biblical authority must be Divine.

7. Q. How alone can the conversion of Saul of Tarsus be accounted for? A. As a miraculous event.

8. Q. What is the only other theory advanced concerning it? A. The theory of hallucination.

9. Q. What had been the previous aim of his life? A. To live up to his idea of legal righteousness.

10. Q. For what had this struggle been an unconscious preparation? A. An appreciation of the relief afforded by the Gospel.

11. Q. How did Paul regard his own power to work wonders? A. As a sign of his Apostolic office.

12. Q. Where does moral evil originate? A. In the voluntary separation of mankind from God.

13. Q. What does Christian discipleship imply? A. A living appropriation of the Christ spirit.

14. Q. How is Christianity adapted to be the world's religion? A. It has all the requisites of universal religion.

15. Q. How is the system of Christianity described? A. As a religion of principles, not of rules.

16. Q. In what does the originality of the Gospel lie? A. In the relation of its moral precepts to religious doctrine and to the new life imparted to the believer.

17. Q. What are the only other two religions which can pretend to the character of universality? A. Mohammedanism and Buddhism.

18. Q. Whence does Mohammedanism derive its materials? A. From Rabbinical sources and thus indirectly from Old Testament revelation.

19. Q. What are the two great defects in its theology? A. There is no exaltation of the love of God and no unfolding of a grander future.

20. Q. Name some of the virtues inculcated by Buddhism. A. Self-conquest and universal kindness.

21. Q. What is the state of bliss taught by it? A. Tranquillity here and the extinction of conscious identity hereafter.

22. Q. Name the two systems most in vogue when the Gospel was first preached. A. Epicureanism and Stoicism.

23. Q. What did Stoicism enjoin as a source of peace? A. Resignation to fate.

24. To what conviction does a study of incomparable superiority of Christianity over the other religions and the philosophy of the world lead? A. The unreasonableness of thinking that it sprang from the unlettered Hebrews.

25. Q. What furnishes the most convincing proof of the Divine origin of Christianity? A. Its miraculous power in transforming human character.

## THE QUESTION TABLE.

### ANSWERS IN NEXT NUMBER.

#### GREEK SCIENCES.

1. Which were the seven sciences of the ancients?
2. What Greek may be called the father of applied science?
3. Who among the Greeks exerted the greatest influence in ancient scientific thought?
4. What was the "Peripatetic School"?
5. What two Greeks did Emerson call the double star which the most powerful instrument will not separate?
6. What is their distinguishing characteristic?
7. From what nation did the Greeks derive the rudiments of their musical knowledge?
8. Who introduced flute-playing into Greece?
9. Who is the author of the oldest treatise on arithmetic extant?
10. What was the earliest Greek school of astronomy?
11. What is the system of Pythagoras?

#### PRACTICAL SCIENCE.—IX.

1. What new quality of sunlight was demonstrated (1891) by Prof. Frank H. Bigelow?
2. Why is the new electric process of producing ozone of so much value?
3. Why has electrocution been preferred to any of the other five forms of capital punishment practiced among civilized nations?
4. What has been the effect commercially of electric lights on the Suez Canal?
5. What is the kinetograph?
6. Give the traditional account of the first aerial voyage.
7. What is its fundamental principle, and why has the balloon proved impracticable as a means of transportation?
8. What was the general plan of the first flying machines? When invented?
9. Why must all machines of this plan of motive power fail, especially on long trips?
10. What are the motive power, shape, and weight of later devices?

#### MATTERS EDUCATIONAL.—IX.

1. What school, founded in 1635, is said to be the oldest in the United States?
2. What is the oldest university in the United States?
3. Of what college have two presidents, George Washington and John Tyler, been chancellor?
4. What famous American college opened

with one student, and continued for six months without a single accession?

5. What college lays claim to be the first in the world for the exclusive education of women?
6. What college took the part of a pioneer in coeducation?
7. What college for women was first to raise its standard of education equal to that of men's colleges?
8. What noted American institution, maintaining an academic course and a school of art, opens its doors to students at night?
9. What institution first prescribed a definite course of reading and study covering the principal subjects of a college curriculum, to be followed simultaneously by all classes?
10. What higher organization has grown out of this latter institution?

#### WORLD OF TO-DAY.

1. In what country is the highest governmental body under the emperor, called the Neiko?
2. Where are the two branches of the legislative department named the Great Sobranje and the Ordinary Sobranje?
3. The rank of what military officer was distinguished by the number of horsetails displayed as symbols?
4. Who were the Janizaries?
5. Who were the Mamelukes?
6. Who is the highest officer of India under the empress?
7. For the position of what reigning king elected by universal suffrage in 1863 was Prince Alfred of England the first successful candidate?
8. In what government does the highest official next the emperor bear the title chancellor; and in what government is the same name given to the highest judicial officer?
9. Of what country besides Turkey is the ruler called sultan?
10. The legislative department of what two nations is called the Cortes?

#### ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR MAY.

##### GREEK ART.

1. Architecture. 2. The Temple of Erechtheus at Athens of the Ionic order, and the Parthenon of the Doric. 3. The age of Pericles. 4. Greece has never been and probably never will be equaled in the art of sculpture.



5. The Apollo Belvidere and the Venus de Medici. 6. The Elgin Marbles. 7. Dibutades. 8. Daedalus. 9. Zeuxis, his masterpiece being the picture of Helen, painted for the city of Croton, and for which it is said he selected five of the most beautiful virgins of Croton as models. 10. Zeuxis and Parrhasius, the former painting a bunch of grapes, so natural that a bird flew at the picture to eat the fruit; the latter painting a curtain so as to deceive even his rival himself was adjudged the greater.

## PRACTICAL SCIENCE.—VIII.

1. That amber when rubbed with silk attracted light particles, and subsequently that other bodies had a like property; the name electricity comes from the Greek for amber. 2. In the sixth century, by Thales, one of the Seven Wise Men. 3. Friction, change in temperature, chemical action. 4. The process of electrifying a neutral body by approaching it, but without contact, to one already electrified. 5. That electricity may be conveyed or conducted by certain bodies and not by others. 6. They demonstrated that bodies electrifiable by friction had not the power of conducting electricity, and that conductors could not be electrified by friction. 7. Conduction, or transmission by sensible contact; convection, or transmission by currents in liquids or gases; and discharge along a line of resisting particles

between two conductors. 8. Benjamin Franklin, in his famous kite experiment; the lightning rod. 9. The passage of electricity through the upper atmosphere (although under what conditions is not fully known), because the same phenomenon may be seen by passing electricity through rarified air. 10. An electric current shown by Matteucci to circulate between the internal and external portions of the muscles.

## MATTERS EDUCATIONAL.—VIII.

1. Madame de Geulis. 2. Madame Campan. 3. Mary Wollstonecraft. 4. "Progressive Education." 5. Mary Lyon. 6. Hannah More. 7. Mrs. Emma Willard. 8. Maria Mitchell. 9. Elizabeth Peabody. 10. Alice Freeman (now Mrs. Palmer).

## WORLD OF TO-DAY.—GENERAL TOPICS.

1. A fifth satellite to the great planet Jupiter. 2. Gen. Diaz, of Mexico. 3. In that of introducing domesticated reindeer from Siberia into Alaska. 4. \$5,975,653. 5. A battle in Dahomey in which Amazons, a body of women soldiers, took part. 6. One at Bombay, one at Poonah, and one at Calcutta. 7. The little Maria de las Mercedes of Spain, who on the death of her father was crowned queen, and held the title until the birth of her brother. 8. Hyattsville. 9. Dr. Nansen, Lieut. Peary, and Mr. F. G. Jackson. 10. Austria-Hungary.

## THE C. L. S. C. CLASSES.

1882—1896.

CLASS OF 1893.—"THE ATHENIANS."  
"Study to be what you wish to seem."

## OFFICERS.

*President*—The Rev. R. C. Dodds, Buffalo, N. Y.

*Vice Presidents*—George W. Driscoll, Syracuse, N. Y.; Miss Kate McGillivray, Port Calborne, Province Ontario, Canada; the Rev. M. D. Lichtner, McKeesport, Pa.; the Rev. A. F. Ashton, Ohio; Mrs. Helen M. Anthony, Ottawa, Ill.; W. P. Hulse, Brooklyn, N. Y.; Mrs. H. C. Pharr, Louisiana; Rev. D. F. C. Timmons Tyler, Texas; John C. Burke, Waterville, Kans.; Prof. E. C. Wright, Cambridge, Mass.

*General Secretary*—Mrs. A. J. L'Hommedieu, 18½ Central Ave., Jersey City, N. J.

*Treasurer*—Prof. W. H. Scott, Syracuse, N. Y.

*Class Trustee*—George E. Vincent.

*District Secretaries*—The Rev. T. H. Paden, New Concord, Ohio; the Rev. Charles Thayer, Ph. D.; L. E. Welch, Albany, Ga.; Mrs. Robert Gentry, Chicago, Ill.

*Executive Committee*—Miss Kate Little, Preston, Minn.; Prof. W. H. Scott; Mrs. Helen M. Anthony.

CLASS EMBLEM—ACORN.

A MEMBER of '93 voices the sentiments of many of her classmates when she writes: "As

I draw near the close of our four years' work I am really fired with more enthusiasm than at first and am determined never to let a year pass without Chautauqua work before me."

MOST interesting reports are received at regular intervals from Pierian Circle at Stillwater, Minn. The class offers an admirable example of the value of local self-government and the work seems to stand on a firm footing, since each member feels that the honor of the rest is in his keeping.

THE Look Forward Circle at Lincoln is also making an admirable record and it is pleasant to know that many who have gone out from the prison during these four years, start life with new hope and with new power, strengthened by a better knowledge of the best things in the world as well as by the sympathy and help of Chautauqua friends outside of the prison.

THE request of the Central Office for a supply

of extra copies of the *Prison Mirror* for use in the Chautauqua World's Fair Exhibit, brought a very courteous response from the editor at Stillwater, which says, "We beg you will accept the copies as a gift, that we may have the pleasure of knowing that we have contributed our mite to your World's Fair Exhibit."

FROM a '93: "I have had a long lonesome siege mostly by myself. I have enlisted a few others, two for '95 and one for '96, but they fell by the wayside. I am nearing the goal and will be ready with my memoranda by the middle of June."

DURING the month of May, a report blank and special circular will be sent to all members of the Class of '93 and any who fail to receive this communication should report to the Central Office.

#### CLASS OF 1894.—"THE PHILOMATHEANS." "Ubi mel, ibi apes."

##### OFFICERS.

*President*—John Habberton, New York City.  
*Vice Presidents*—The Rev. A. C. Ellis, Jamestown, N.Y.; the Rev. E. D. Ledyard, Steubenville, Ohio; the Rev. L. A. Banks, Boston, Mass.; the Rev. J. A. Cosby, Benkelman, Neb.; the Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.; Rev. Dr. D. A. Cunningham, Wheeling, W. Va.; Rev. Mr. Gibson, Michigan.  
*Corresponding Secretary*—Miss Grace B. Fowler, Buffalo, N. Y.

*Recording Secretary*—Rev. J. B. Countryman, Akron, N. Y.

*Treasurer*—Mr. Henry M. Hall, Titusville, Pa.  
*Class Trustee*—W. T. Ryerson, Union City, Pa.

CLASS FLOWER—CLOVER.

A BUSY mother writes: "Personally I find the course a great help to me with my family of four children. Though all under eleven years of age, they enjoy stories of historical characters and incidents. I think the C. L. S. C. is just what busy mothers need."

#### CLASS OF 1895.—"THE PATHFINDERS." "The truth shall make you free."

##### OFFICERS.

*President*—Rev. Wilbur F. Crafts, Pittsburg, Pa.  
*Vice Presidents*—Dr. H. B. Adams, Baltimore, Md.; Rev. Chauncey M. Pond, Oberlin, O.; Mr. J. B. Morton, Winter Park, Fla.; Mr. G. P. Hukill, Oil City, Pa.; Mrs. P. D. Gardener, Manlius, N. Y.; Miss Mary Davenport, Brooklyn, N. Y.

*Cor. Secretary*—Miss Jane Mead Welch, Buffalo, N. Y.  
*Recording Secretary*—Miss Mary E. Miller, Akron, O.

*Treasurer*—Mr. E. M. Alden, 625 Maryland Avenue N.E., Washington, D. C.

*Trustee of the Building Fund*—Mr. G. P. Hukill, Oil City, Pa.

*Class Historian*—Miss Trowbridge, New Haven, Conn.

CLASS FLOWER—NASTURTIUM.

CLASS EMBLEM—A BLUE RIBBON.

A WORD from South Africa will be of special

interest to '95's as it comes from one of their own classmates: "I am living far away in the country surrounded by Boer farmers who cannot even read and write their own language (Dutch) correctly, so am afraid I can do nothing at present in regard to extension work, but when I visit any towns will try to see what can be done. I cannot tell you what an oasis in the desert your books afford me and how I look forward every month to THE CHAUTAUQUAN. I will do my utmost to forward the work in any way in my power."

FROM a '95: "I am a commercial traveler and in fitting about the country, get little time for continuous reading, but I find in the C. L. S. C. an inestimable help to something higher and better than the usual literature of the railroad and hotel—indeed this first year's reading has entirely changed my literary tastes."

#### CLASS OF 1896.—"TRUTH SEEKERS."

##### OFFICERS.

*President*—Rev. Chas. C. Johnson, East Bloomfield, N. Y.  
*Vice Presidents*—Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; Mr. F. C. Lewis, Birtle, Manitoba.  
*Secretary*—Miss Anna J. Young, 210 Devillers St., Pittsburgh, Pa.

*Treasurer*—Mrs. Wheaton Smith, cor. Woodward Ave. and Blaine St., Detroit, Mich.

*Class Trustee*—John A. Seaton, 20 Griswold St., Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.

A LETTER from Mexico City asks about the Chautauqua Extension lectures, and it is possible that the lectures on Greek Social Life may be given in that city as a means of arousing interest in the Chautauqua Course of study. The editor of the only American daily in the city has asked for an article on C. L. S. C. work, that it may be made known more widely to the English-speaking population.

#### GRADUATE CLASSES.

A RECENT appointment by the Central Office of the C. L. S. C. is that of Miss Bunnie Love of Atlanta, Georgia, as secretary for the Southern States. Miss Love has been for many years an active worker in connection with the Gillet Chautauqua League of Atlanta. A local office will be established in Atlanta, where circulars can be secured at short notice and where the needs of Chautauquans in the southern territory will receive prompt and careful attention. The new office will prove of much service to the various summer Assemblies of that locality by joining with them in a careful study of the needs and possibilities of this field. All southern

members are asked to communicate with Miss Love at 237 Whitehall Street, Atlanta, and to render all possible assistance to her in building up the work in the South.

ON Sabbath morning, November 20, at his home in Ravenna, Ohio, Col. Royal Taylor, the oldest graduate of the Class of 1884, "The Irrepressibles," passed from his labor to his reward. When the Class of 1884 passed the Arches at Chautauqua, there were four of the oldest members who walked in the front line, and their united ages at that time were just three hundred years. Col. Taylor was the oldest of the four. He is the first one to go to the great beyond.

#### ADDITIONAL GRADUATES OF THE CLASS OF 1892.

Miss Sara Melvina Birdsall, Alabama; Alice

Robinson, California; Christine Wallace Brown, Connecticut; Mrs. Edgar Augustus Clark, Mrs. Walter R. Crew, Mrs. C. J. Luther, Illinois; Mrs. Helen A. Aldrich, Carrie A. Smith, Indiana; Miss Josephine Knight, Maine; Mary J. Borneman, Mary Belle Hager, Ellen Patton Saxton, Alice Maud M. Spencer, Massachusetts; George A. McIntyre, Mrs. Verna V. McIntyre, Mrs. Rachel C. Willey, Michigan; Mrs. Ella V. Kendall, Mrs. Geo. W. Whitecotton, Missouri; Mrs. Eliza A. Countryman, Geo. Henry Kemp, Cora A. Mount, Mary C. Mount, New York; Anna E. Furnes, Edith Gardner, Ora A. Platter, Mrs. Effah M. Watson, Mrs. Daphne K. Webb, Ohio; Elsie Howard Shipman, Pennsylvania; Mrs. Martha E. Bullock, South Dakota; H. Frank Cook, Canada; Mrs. Elizabeth MacCrone, S. Africa.

#### LOCAL CIRCLES.

##### C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

##### C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

DEMOSTHENES DAY—June 10.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

THE following communication is received from a recently enlisted Chautauquan, who is verging on his seventy-third year:

BERLIN W., GERMANY, March 21, 1893.

DR. THEODORE L. FLOOD,

*My Dear Sir:*—Permit me to say a few words of commendation and of appreciation for THE CHAUTAUQUAN, and especially to thank you for an article in the *Editor's Outlook*, "A New Occupation for Old People," found in the January number for 1892. A friend here kindly gave me the copy to aid in whiling away my time while sojourning in this historic capital of Germany. Through the kind words of this friend and the borrowed magazine, we decided to form a circle. We ordered back numbers of THE CHAUTAUQUAN (from October, '92) and the prescribed books, all of which reached us safely.

In behalf of "aged humanity," permit me to suggest that the article to which I have referred be republished—yes, be frequently republished—that others may "read, learn, and in-June.

wardly digest," as I have done, and so be enabled to take in the study and enjoyment made possible by the Chautauqua course, the value of which is not yet fully understood by the masses. How best to reach the many is the problem not yet solved, but with the annual influx of Chautauqua graduates, additional force enters the field fully prepared for missionary work.

CHARLES P. JACKSON.

The various literary societies of Philadelphia met April 20 to form a department of the C. L. S. C. work, in which the regular reading course may be followed by Jewish people, substituting works on Hebrew history and literature for the religious readings. Dr. Berkowitz, the rabbi of the Keneseth Israel congregation, who is leader of the movement, has letters from Bishop Vincent and Miss Kimball authorizing him to organize such a branch of the C. L. S. C., and to appoint a committee to select such works on Judaism as may be desired. The liberality of the chancellor in making this offer was greatly

appreciated; many Hebrew professional people are interested in the movement, and it is likely that a large constituent will be enrolled by next October.

#### NEW CIRCLES.

CANADA.—The Eclectic C. L. S. C. was organized at Westport, Nova Scotia, the first week in December. The correspondent says: "Although two months behind at the start, we are now up with the work, and our interest is increasing. Our membership has grown from eight to fifteen. We meet once a week and feel that we have been greatly helped by the study. Two of us are enrolled members of the Class of '96, and we hope to see the whole circle enrolled and ready to begin work on time next year."

MASSACHUSETTS.—Phillips Brooks Circle has been formed as the literary department of the Epworth League at Roxbury. It includes eight regular members and four locals, all of whom are without experience in Chautauqua work, but are doing the best they can under the circumstances, following the regular programs.

NEW YORK.—A circle reports recently from Alexander.—Accompanying a list of names from Jamaica, L. I., comes the explanation: "These ladies, all graduates except one, who is a prospective graduate, organized an Alumni circle and have taken up the Shakespeare Course. We still belong to and keep up the readings of the regular course. Each year brings new interest. Having started in the pursuit of knowledge we hope to press on, without even a thought of relaxing our efforts until we cease to exist."—The faithful half-dozen composing the circle at Springville do their work thoroughly and meet regularly every week. The correspondent says: "We have kept up with the work all through the year, and after finishing the history reviewed it thoroughly. Most of us intend to read it again. As most of us are teachers, and those who have recently left school, we meet for instruction rather than entertainment, making out questions on the whole lesson every time besides the questions in THE CHAUTAUQUAN."

PENNSYLVANIA.—Bryant C. L. S. C. of Butler has a membership of nineteen. The scribe writes: "We have had a very interesting circle here this winter, and I feel that we have accomplished a great deal. At the beginning of the C. L. S. C. year we adopted the plan of studying one book at a time, thinking that by concentrating our powers of mind on one subject we might achieve better results, and so far the plan has worked very well. We have finished the history and 'The United States and

Foreign Powers' and will now take up 'Callias.' By having our programs published in the daily papers we keep our work constantly before the public. We have not held any public receptions as yet, but we entertained the members of the Hawthorne Club, a club formed for the purpose of studying Hawthorne. We expect soon to give a reception to all the friends of the C. L. S. C. work. Since organization we have held only three meetings at which we had not some visitors who were anxious to know about the aims, objects, and work of the C. L. S. C. Dr. Edwards lectured for us in November."—The circle at Hop Bottom was organized by a Chautauquan who came to the place as a teacher in the public schools. It consists of eight members, whose regular weekly meetings have all been very interesting. The programs are varied as much as possible. Some of the members prepare papers on subjects relative to the lesson; some ask three questions each on each study, others three questions each on the magazine articles. At the end of the month the questions in THE CHAUTAUQUAN are learned as a review.—The Vesta of Mifflintown has twelve '96's, half of whom are regularly enrolled.—A circle at Nineveh is working heroically.—The Lawrenceville Branch Circle at Pittsburg numbers twenty-two, only five of whom, however, rank as regular members. Two of the members joined as home readers, but have since been meeting with the circle. Usually the meeting hour is consumed in reviewing the lessons and in general conversation on the subject for the evening.—A plucky little circle has been started at Stahlstown. The four members meet Friday evenings, have their books, and are trying to catch up with the October readers in order to identify themselves with the Class of '96.

GEORGIA.—A local circle was organized March 3 at Milledgeville and christened the Jesse Hurlbut.—The small circle at Demorest is continuing the work. It opens its meetings with Bible reading, followed by quotations on different subjects and questions on the required reading for the week. Sometimes one member reads an article and the others ask questions as the reading progresses.

TENNESSEE.—A class of '96's reports from Memphis.

TEXAS.—Arena Circle at Marshall organized last October with six members. All have done the required readings, and performed thoroughly the work for the year, usually following the programs. The class now numbers eight, all new in C. L. S. C. work except the president, who is a graduate of the Class of '89.



OHIO.—The circle at Bellaire got into working order about a month late, but at time of writing was almost abreast with the work. Its ten members meet on Tuesday evenings, following the regular programs with exception of some of the papers which they omit because they find it difficult to get any other information than that found in their books and magazines. "At organization," the secretary says, "the majority of the members did not want to stand the examinations as they had no thought of completing the course and did not intend to study classic Greek, so none asked for membership excepting myself. I feel safe in saying no member has regretted the money or time spent in the work, and from present indications I think many of them will finish the course."—A pleasant little circle is doing good work at Hayesville.—The Storm Circle of Litchfield has found itself handicapped in its late start, and consequently has given no attention to anything but the regular reading, aiming to do double work in this. Its progress has been hindered by illness, counter attractions, and rainstorms, the latter having prevailed on every evening appointed for a circle meeting except two, hence the name, the Storm Circle. "Nevertheless," the secretary continues, "the general spirit of the circle is to 'fight it out on this line if it takes all summer.'"—The Argonauts of Melmore, fifteen in number, are Argonauts in the sense of treasure hunters. They were delayed in getting started but now are making fine progress, following in the main the general programs.—A new live circle reports as follows: "The circle at Pioneer meets weekly among the members, opening with singing and a short invocation. At roll call each member gives a quotation from some author named at the former meeting. Questions are asked on the readings, usually by the president. All take part however in the questions, answers, and discussions. Each also brings in answers to three questions from the Membership Book, written on special blank sheets distributed for that purpose by the president. We have exercises in pronunciation, and *The Question Table* is freely used. We keep within the 'circle,' yet out of the ruts."

ILLINOIS.—"Gang warily" is the motto of Harmony Circle of Springfield. The circle was organized early in October, numbering nine regular attendants, five of whom prefer for the present to be independent readers. They meet regularly every Tuesday evening at the homes of the various members, rarely allowing anything but illness to prevent attendance. They find the contest plan very helpful in many ways. Music is furnished by some of the members, when time permits, the secretary says, and their Chau-

taqua evening is one of the most enjoyable of the week.—Port Byron C. L. S. C. of Port Byron enjoys a membership of fourteen.—Onward Circle of Rockford has eighty-one regular and eight local members. They have no special programs, but regular working programs, of which one is sent to each member before every meeting. They have adopted the Canadian contest plan, and the winning side expects to be entertained by the losing side at the close of the year.—The circle at So. Chicago, with fourteen regular and nine local members, has found the year's work very profitable and entertaining although they have had no special or memorial work except in quotations nor any lectures before the circle. Their general plan has been to take up the text-book work in discussion, and to have papers and talks on topics of interest in connection with their work, also on topics of the day.

WISCONSIN.—Eingleside C. L. S. C. of Milwaukee was a month late in organizing, consequently will read a month longer (through July). No memorial days have been observed. The circle meets from house to house Monday evenings. The order of its meetings is: song and prayer, minutes of previous meeting, roll call responded to by a quotation, items of news or something decided upon at the previous meeting, then discussion of the lessons. The lesson on each subject is assigned to some member of the class, who aims to bring out the points of interest in the discussion by putting questions to the other members.

IOWA.—Golden Rod Circle of Des Moines numbers eighteen, whose Monday evening meetings are conducted on the Canadian contest plan. Prayer, music, news items, and special exercises such as papers, select readings, and games; lessons, roll call answered by quotation, the class guessing who is the author; facts in English and Grecian history, etc., are features of these meetings.

MISSOURI.—The correspondent at Bethany says, "Our organization has long been in existence as a local literary society but is now transformed into the Old Guard Chautauqua Circle. We are four. Last year with a number of others we formed quite a large circle, but this year we are studying by ourselves and the newcomers form another circle. Not a week has passed since organization without a meeting and we have kept our questions answered up as we went along. We were especially interested in 'United States and Foreign Powers,' eagerly watching the newspapers for any additional information. At present we are reviewing Greek history along with the regular lessons and intend paying special attention to Greek life and manners."

## LOCAL CIRCLES.

NEBRASKA.—The circle at Omaha includes eight regular and about twenty local members. At its meetings which occur every two weeks lectures are given by the president.

OREGON.—The school board has kindly consented to allow the University Park Circle to meet in the schoolhouse. This circle is full of enterprise and all its members manifest interest in the meetings. Each member in turn serves as leader for two weeks. The order of the meetings is: roll call of members, reading of minutes, unfinished business, new business, membership fees, assignment of leadership for next meeting, literary session (during which prepared questions are distributed to the class by the leader, and the members answer according to the number on their slips), social session, adjournment.

## OLD CIRCLES.

VERMONT.—Socratic Circle at Bradford, organized in 1881 with four members, reports as follows: "We now number only fifteen, six having gone out from us, some on account of sickness, some to other parts of the country. From our beginning we have met on Thursday of each week for nine months of the year, at the homes of members. We seek to arrange programs to suit each class, following in the main the *Outline and Programs*, and giving a large share of time and attention to the questions that are agitating the public mind. A number of our graduates have taken special courses, yet they enter heartily into the weekly programs, showing no less interest and enthusiasm than when beginners, eight, ten, and twelve years ago."

MASSACHUSETTS.—The circle at Athol is reading for the special art seal.—Tremont St. Chautauqua Circle at Boston with a membership of twenty-seven, and Sherwin C. L. S. C. at Dorchester with twenty-five members are continuing their studies.—Lummis Circle at Stoneham has restricted itself this year to regular lesson work and essays by members.

CONNECTICUT.—The circle at Whitneyville is larger this year than formerly, numbering twenty members. Leaders for the different articles are appointed by the president at each meeting for the succeeding week. A new feature this year is a leader for diversion during the short recess taken in the course of the evening.

NEW YORK.—The circle at Clarence, composed of eleven regular members, sends the following program as a sample of its work:

- I. Give at roll call name, residence, and business of a present millionaire.
- II. Learn first five questions on Practical Science and Grecian Literature in *THE CHAUTAUQUAN* for February.
- III. Three questions on week's reading, to be asked by each member.
- IV. A paper—Our Relations with Hawaii past and present.
- V. Life of Xenophon.
- VI. Games in charge of some member, for the evening.

—The Brooklyn Chautauqua Union has been active this year with good results. The organization has been quick to seize all suggestions in method or opportunity to increase its own utility, and recently published a new constitution. The alumni of its membership assembled March 7 to participate in an interesting program.—Strong Place Circle of New York City has had a pleasant and profitable year, all the members continuing in the readings. Meetings are held every other Monday night. One of the entertainments given was a mock trial, which drew an attendance of forty, who are reported as thoroughly enjoying it.—This is the second year that the six members of Pleasant Hour Circle of Lockport have been reading in the capacity of a circle, although one received her diploma last year and another is on the third year of her work. The secretary says: "We are all busy people having no time for reading except in the evening, and one reason we have taken up the Chautauqua Course is that we may use these few spare moments to the best advantage, so that the knowledge we have gained in school may not grow rusty from disuse."

Mount Vernon reports "a circle of about forty active members, the majority of whom belong to the Class of '96, although the other undergraduate classes also have representatives. The circle has taken the name Edelweiss, and aims to be as aspiring and undaunted as that hardy mountain flower."

PENNSYLVANIA.—Sapphos of Latrobe are a dozen in number. They meet twice a month, and select their programs from those given in *THE CHAUTAUQUAN*.—Athenian Circle of Reading has a membership of thirty-six. The society is flourishing, and although a few have dropped out, the truly interested remain. The '93's are looking forward to Recognition Day and several expect to be present at Chautauqua on that occasion.

DISTRICT OF COLUMBIA.—Wesley Chapel Chautauqua Circle reports from Washington.

SOUTH CAROLINA.—The Knights of the Round Table at Chester are pursuing their second year's course. They are enthusiastic workers fifteen in number, of whom two will receive their diplomas with the Class of '94, the others of '95. Meetings are held weekly, at which roll call is responded to with quotations and questions on the lesson are vigorously plied.

GEORGIA.—The correspondent of Duncan C. L. S. C. at Albany sends information of its "continued existence and flourishing condition. There are fifteen members who hold regular weekly meetings."

OHIO.—The circle at Mt. Sterling is pursuing its studies, also the Trojan Circle at Troy. The latter has nine regular members and twenty-four locals.—At Canton a Union Chautauqua meeting was held February 22 in the lecture room of the Baptist Church. A vocal solo, a paper on the comparison of the constitutions of Sparta and Athens and one on the Age of Pericles were enjoyed, after which delicious refreshments were served. Extempore speeches were made on various subjects, and the formal organization of the circles of Canton into a union was effected. The presidents of the circles were organized into a board of control for the union, and secretaries chosen. Canton has one hundred and nine readers in the seven circles besides some home readers.—At the president's call the members of the Hartwell Circle were assembled in September, when the plan for work was explained and duties apportioned. As in other years, the required reading of each book was assigned to different members for each month, each leader being at liberty to present the lesson in such manner as he should deem most profitable to the circle. At first the list of names was divided into three sections; the first to serve as executive committee for October, the second for November, and the third for December.—The following report speaks well for the circle to which it refers: "The C. L. S. C. of Toronto was organized two years ago. Three members of the class are in the second year of the course. The class numbers about fourteen members. Special interest in matters educational has been awakened in Toronto this winter and not a little is due to the Chautauqua Circle. There was some delay in getting the books and the circle has not been up to schedule time, but this week it will catch up in all its work, and is very much encouraged with the progress made. The class takes the work so closely that three hours is considered a short session. Each member is a committee of one to prepare 'catch questions,' and all ply themselves with Spartan bravery. It is hardly probable that there is a more enthusiastic or more thorough class than this Toronto Circle."—The reporter of Pomeroy Circle says: "Our band is small, but tried and true. We follow the programs closely and endeavor to do excellent work. Effort has been made to have University Extension Lectures here."—Members of the circle at Alpha are all girls with

many home duties. They meet Friday afternoons usually following the prescribed programs. As supplementary to the required work at their meetings they thoroughly discuss a newspaper of current events.

INDIANA.—The C. L. S. C. at Southport, including thirteen members, has good programs for thorough work, with enough variations introduced to maintain their interest.

ILLINOIS.—On a call for original valentines in the circle at Pittsfield one of the members wrote rhymes which show an apt application of the architectural terms that occur in the C. L. S. C. course this year.—The circle at El Paso has eighteen members. Meetings are held each week, when a review of the week's reading is conducted by a leader appointed the week before. One week being ahead in their lessons they held a social, a taffy-pull, games, and a general good time. The circle at Bradford reports: "Our circle meets the second and fourth Friday evenings of every month, at the residence of members. We intend to take the full course and several expect to join us in the work next year. Our meetings are always opened with prayer, followed by the minutes and roll call responded to in a manner previously announced by the program committee."—Beta Circle of Delavan holds its sessions from 10:30 a. m. to 4 p. m., allowing an hour for lunch. This time is chosen to suit the friends living three and four miles in the country. The program is frequently varied and reviews are conducted in the form of contests. At one meeting each member was required to draw in ten minutes a map of Greece from memory, locating at least two important places.—A unique event in the history of Savanna is said to be the entertainment given by the Athena C. L. S. C., at the home of one of the members, to the members of the old Alpha C. L. S. C. The report reads: "The invitations were in the form of rolls tied with white ribbon and bearing the words, 'The oracle has decreed that Mrs. — of the Alpha C. L. S. C. be present at a feast of the nine Muses,' etc. The Athena Circle numbers nine young married ladies, who were dressed to represent the Muses. Their costumes were beautiful, and made a magnificent display. Laurel and other evergreens and several Greek pictures decorated the rooms. The crowning event of the evening was the feast. Immediately before it a short program was rendered. The nine Muses were led into the room by Calliope, and a short address of welcome was given by the president, who represented Thalia. She introduced each of the Muses to the company, and each introduction was received by the Chautau-

qua salute from the other circle. This address was responded to by a member of the old circle, after which was a solo. Then followed a reading from Homer by Calliope, and a duet ended the program. Refreshments were served on small tables which were brought into the rooms and placed before the guests. Sweetmeats were offered in tiny baskets decorated with laurel leaves, and attached to each basket was a card bearing a riddle. After the riddles were guessed the Muses brought in substantial dainties of the Greek variety. It was a very pleasant affair in all respects, and has added interest to the work being done by the Athena C. L. S. C."

**MICHIGAN.**—The circle at Hillsdale is progressing.—Northside Circle of Detroit has a membership of fourteen. They follow the programs at their weekly meetings, some member being appointed to review each lesson.—Last year under the auspices of the Lansing Y.M.C.A. a Chautauqua circle of twenty-two members was organized. This year they were unable to organize a large circle, but eight faithful members, calling themselves the Russell Lowell Circle, meet at the home of one of the members. They follow the Suggestive Programs and observe memorial days, reporting that although the class is small they all have put in a pleasant and profitable year.—Bay-side Circle of Petoskey has been regenerated and now its thirty members are enjoying a wonderful life of Chautauqua enthusiasm. They convene for a literary evening every Wednesday and count it a misfortune to miss one meeting.—The James Russell Lowell Class of Detroit renews its allegiance to the Class of '95.—The Wide-awake Circle at Fenton has a membership of twelve. It pays special attention to things concerning the Columbian Year and the World's Fair. One of the members of Class '90, who is sixty-six years old, says she has her diploma and is very happy in the pursuit of knowledge. She likes the studies and expects to continue the C. L. S. C. work as long as she lives.—Beacon Lights are in fine trim at Capac.

**WISCONSIN.**—Delta Circle at Milwaukee has eight '96's.—Doty Island C. L. S. C. at Neenah has six members working for seals. This "club is doing excellent work and paying more attention to the practical advantages than the esthetic."—The circle at Richland Center is composed of fourteen members, ten of whom are graduates. The regular Wednesday evening meetings are made lively with questions proposed by various members.—A flourishing circle of fifteen reports from Whitewater.—Willard Circle of Janesville presents a fair record of regular work. They have also been

studying mythological characters and statues, with the idea of familiarizing themselves with some of the statuary they expect to see at the World's Fair, which being only ninety miles distant, they all are planning to attend. The circle has given ten dollars, as contribution from women's clubs, towards the purchase of two statues to be on exhibition at the Fair, which are to be executed by two young women of Wisconsin, and paid for by the women of that state.—At one meeting Manitau Circle of Barron in response to roll call required of each person whether present or absent an original rhyme or a nickel, the rhymes to be written on slips of paper and handed in to be read by some one to the circle members, who were to guess the authors' names.

**MINNESOTA.**—The circle at Mankato, of about a dozen members, holds regular weekly meetings, which afford much pleasure as well as benefit.—A newsy letter from Duluth reports as follows: "For several years a small circle has been reading here. This fall a class was organized under the Literary Department of the Epworth League, which afterward united with the old circle. There are about twenty members in all, and although Duluth people are an exceedingly busy class, considerable interest is shown and all seem to enjoy the work."—Linnea Circle of Minneapolis still counts its seventeen members of regular standing. Its scribe writes: "We have met regularly every two weeks and are, with probably one exception, in line with the readings. Our programs are very successful, and so far the meetings have generally been anticipated as some sort of a holiday."

**IOWA.**—Wild Rose Circle at Sheldon has twelve regular and three local members; five of them belong to the Class of '95. This circle follows the regular programs, has celebrated all memorial days, and on November 28 gave a reception to the Dorians.—Malcom Chautauqua Society is larger this year than previously. It celebrated Longfellow Day with a special program. At its meetings topics are assigned to members for the various lessons, each one to prepare a list of questions on his topic.—The class at Mitchellville pursues its even course. It includes six regular members and seven locals.

**MISSOURI.**—The Mary Gardner Circle of Kansas City re-enrolled for the year.

**KANSAS.**—Hyperion Circle at Houlton numbers thirty-one members. The correspondent says: "In the last two years Hyperion Circle has increased in numbers until few homes can accommodate us and we have been obliged to meet at a public hall. This rapid and substantial growth is due to our president, who for the



third year sits at our round table, giving freely of her time and of her substance that our meetings may be both profitable and interesting. At the close of last year's meetings a banquet was given at the home of the president. At the conclusion of the elegant supper the toast mistress arose and proposed the first toast, 'Chautauquans.' This was followed by responses to six other toasts, all ably given and which were reported in our weekly papers. Our circle then was composed only of ladies. This year we boast one gentleman."—The class at Chapman has increased in membership. It follows the outlines and suggestive programs given in *THE CHAUTAUQUAN*, doing excellent work.—College Hill Circle reorganized in the fall, also follows this plan of work, meeting Monday afternoons. The secretary adds: "We have splendid meetings and are doing thorough work. 'Greek meets Greek,' and we get up much enthusiasm. Most of us are busy housekeepers, and are glad to see the world through the C. L. S. C."

NEBRASKA.—The Pawnee City Circle reorganized this year with the addition of four new members. The program committee of this circle serves one month, acting with the president. Its programs are varied and instructive. They have provided for a number of spelling and review contests, which proved to be very interesting. The meetings, held Monday evenings, are attractive and well attended. The circle has given one banquet.—The Chautauqua Circle in Fairbury numbers more than fifty members, including several ministers and nearly all the teachers in the city, professors and ex-professors. This is the second year of its growth and it is possessed with enthusiasm and inspiration. The lecture on "Shakespeare as Man and Genius," delivered for the circle by the superintendent of the public schools, was much enjoyed.

COLORADO.—The circles in Denver arranged for a convention March 31, at which time they endeavored to enlist the interest of the people

who ought to be interested in Chautauqua work. A good program was arranged for an afternoon and evening session.

CALIFORNIA.—Pomona Circle, organized in '89, forwards ten names to be enrolled in the Class of '96.—Y. M. C. A. Chautauqua Circle of San José reports a smaller membership but greater activity.—Central C. L. S. C. of San Francisco, with twenty-seven regular members and fifty locals, holds regular meetings Tuesday evenings. The program begins with devotional exercises; lessons are conducted by different members of the class; and usually a paper or vocal solo forms part of the entertainment. Simpson Circle, also of San Francisco, is progressing with a membership of more than fifty.

OREGON.—Multnomah Circle of Portland has upwards of thirty members. Its programs include quotations, critic's report, readings, recitations, and original poems.

WASHINGTON.—Division No. 2 of Olympus Circle at Seattle recently was entertained at the home of one of the members by Division No. 1. After the program each member was given a slip with a quotation from Shakespeare, those of Division No. 2 being answers to those of No. 1. In this novel manner partners were found for the banquet. The company finally dispersed wishing they might be entertained as pleasantly at the end of the Chautauqua year. The Seattle Chautauqua Union's assemblage on Washington's Birthday was a very large and enthusiastic body of Chautauquans. "The waving of handkerchiefs in honor of Bishop John H. Vincent was an imposing sight as all the audience rose to their feet at the call of the president to do respect to the toast proposed by the speaker." The following telegram signed by the president of the union was sent on Bishop Vincent's sixty-first birthday:

"Our Chautauqua Union sends love, congratulations, and best wishes."

## WINTER ASSEMBLIES FOR 1893.

## ALBANY, GEORGIA.

The fifth annual session of the Georgia Chautauqua, held at Albany, from March 15 to April 10, inclusive, proved to be so brilliant and successful as to establish the fact that Georgia is one of the brightest precincts in the kingdom of Chautauqua.

There were six thoroughly organized departments, viz: Assembly, conducted by W. A. Duncan, Ph.D.; Sunday-school Normal, the Rev. A.

E. Dunning, D.D.; Primary Sunday-school Normal, Miss Anna Johnson; Musical, Dr. H. R. Palmer; Physical, Dr. Wm. G. Anderson; Georgia State Teachers' Institute, the Hon. S. D. Bradwell, state superintendent, and Col. F. W. Parker. Prof. Merrill of Vanderbilt University gave readings and taught classes in elocution.

The interest increased until it culminated in the Recognition Day exercises. Drs. Duncan and Dunning, the able superintendents

of instruction, conducted the exercises, Dr. Dun- can presenting the diplomas to the six who passed under the Arches and through the Golden Gate, and Dr. Dunning delivering the address. This was the first graduating class of southwest- ern Georgia.

There were six hundred teachers in attend- ance upon the Teachers' Institute, about half of them being negroes.

Among the speakers were Dr. Edward Ander- son, Dr. W. A. Candler, president of Emory College, Ga., the Rev. Sam Small, the Hon. John Temple Graves, and Chancellor Charles N. Sims.

Interest in the C. L. S. C. deepened through- out the Assembly, and many from various points in Georgia expressed a determination to organ- ize circles at their places of residence.

President Joseph S. Davis, Superintendent H. M. McIntosh, and Secretary A. W. Muse, were untiring in their efforts to promote the welfare of the Assembly, and were so successful that the financial returns of the season warrant the erec- tion of several permanent buildings.

#### MOUNT DORA, FLORIDA.

The Seventh Annual Assembly of the South Florida Chautauqua at Mt. Dora was held from February 21 to March 6. It was the most suc- cessful year ever known at Mount Dora.

Prof. C. C. Case was again in charge of the music, and presented two excellent concerts. He was ably supported by Miss Edna Ford of Kansas City, Miss Hallie Wright of Chicago, Mr. Ferrier of Sorrento, Fla., and other soloists. The Syracuse Glee Club sent a company of picked men who gave a third concert.

Prof. J. L. Daviest taught New Testament Greek and the English Bible. The Rev. Wm. Shaw, state Sunday-school superintendent, led the morning devotional exercises. Miss Mabel M. Perkins had charge of the physical culture (Emersonian method). The work in all depart- ments was of a high character.

Nine illustrated lectures were given by C. E. Bolton, the Rev. H. C. Hovey, D.D., Dr. W. A. Croffut, Prof. W. J. McGee. The latter two to- gether with Dr. Anita Newcomb McGee, daugh- ter of Prof. Newcomb, the astronomer, gave the first scientific lectures in the Assembly. Geol- ogy, bacteriology and sociology were the sub- jects presented.

The platform speakers were the Rev. Dr. R. H. Conwell, the Hon. B. G. Northrop, the Rev. S. R. Belk, the Rev. W. H. Hopkins, the Rev. R. T. Hall, and Mrs. Davies, Prof. S. T. Ford, and Miss Cora Edsall gave elocutionary entertainments.

The leading officers among the management

were the Rev. Russell T. Hull, president, and Dr. W. C. Dodge, superintendent.

#### THE FLORIDA CHAUTAUQUA.

The tenth annual session of the Florida Chau- tauqua was held at De Funiak Springs, Florida, February 22 to March 25. The attendance was larger than during any former year, and the future of this enterprise never looked brighter. A great shadow rested over the Assembly in its opening day because of the absence of the former beloved superintendent, Dr. A. H. Gillet. On January 1, '93, he rounded the bend of life's river and entered upon his reward. During his sick- ness, he had with characteristic energy carried on the work of the program-making for the pres- ent season. His wife and sons continued the work after he was gone.

Dr. W. L. Davidson was called to the super- intendency, and with rare skill and tact man- aged the affairs of the Assembly.

The following departments of school work, in the charge of competent instructors, were suc- cessfully carried on: music, art, decorative art, kindergarten, French and German.

Rogers' celebrated band furnished the music. Dr. H. R. Palmer had charge of the chorus—one hundred and fifty strong. The Apollo Quartette, the Æolian Quartette, Miss A. Margaret Goetz, and Miss Anna Stenger also furnished music.

On the lecture platform were such men as Samuel Phelps Leland, Dr. E. K. Young, Dr. H. H. O'Neal, Dr. O. E. Flippo, Dr. J. L. Tay- lor, Bishop Bowman, Prof. J. C. Murry, Prof. Alice Fortier, Dr. G. H. Peek, Prof. A. M. Ham- mers, Prof. W. M. Baskerville and a host be- sides. Pleasing entertainments were given by Frank Domer, Miss Mabel Biggart, and Miss Marie Louise Gumaer. At the Vesper Hour on one of the Sabbaths of the Assembly a most im- pressive memorial service was held in memory of Dr. A. H. Gillet. Appreciative remarks were made by Bishop Bowman, Prof. H. N. Felkel, the Rev. C. H. Newell, the Rev. J. W. Peters, and Dr. W. L. Davidson.

The last days of the Assembly were given to the Florida State Teachers' Association. More than three hundred were present. Col. F. W. Parker and wife, and Prof. E. E. White rendered very valuable service. Some C. L. S. C. work was attempted, but most of the visitors were from the North and already enlisted in Chau- tauqua work at their homes. The Assembly coming just in the midst of the Chautauqua year renders it well nigh impossible to observe Recognition Day. Large plans are already being made for the Assembly of '94 with Dr. W. L. Davidson as superintendent.

## THE ASSEMBLY CALENDAR.

*SEASON OF 1893.*

- CHAUTAUQUA, NEW YORK—July 1-August 28. Recognition Day, August 23.**
- ACTON PARK, INDIANA—July 26-August 14. Recognition Day, August 10.
- BAY VIEW, MICHIGAN—July 11-August 9. Recognition Day, August 4.
- BLACK HILLS, S. DAKOTA—July 27-August 7.
- BLUFF PARK, IOWA—July 10-August 15. Recognition Day, July 18.
- CENTRAL CHAUTAUQUA ASSEMBLY, FREMONT, NEBRASKA—June 29-July 20. Recognition Day, July 18.
- CLARION DISTRICT, PENNSYLVANIA—July 19-August 9. Recognition Day, August 3.
- CONNECTICUT VALLEY, NORTHAMPTON, MASSACHUSETTS—July 11-21. Recognition Day, July 19.
- CUMBERLAND VALLEY, PENNSYLVANIA—July 18-28. Recognition Day, July 21.
- EASTERN MAINE ASSEMBLY, NORTHPORT, MAINE—August 14-August 19. Recognition Day, August 18.
- GLEN ECHO, WASHINGTON, D. C.—June 22—
- HEDDING CHAUTAUQUA, E. EPPING, NEW HAMPSHIRE—July 31-August 19. Recognition Day, August 17.
- IOWA CHAUTAUQUA, COLFAX, IOWA—July 6-16. Recognition Day, July 12.
- ISLAND PARK, ROME CITY, INDIANA—July 25-August 9. Recognition Day, August 1.
- ILLINOIS CHAUTAUQUA, CARBONDALE, ILLINOIS—July 3-13. Recognition Day, July 12.
- KENTUCKY, LEXINGTON, KENTUCKY—June 27-July 7. Recognition Day, July 6.
- LAKESIDE ENCAMPMENT, OHIO—July 13-August 3. Recognition Day, —
- LAKE MADISON, S. DAKOTA—July 3-19. Recognition Day, July 18.
- LONG BEACH, CALIFORNIA—July 17-28. Recognition Day, July 28.
- LONG PINE, NEBRASKA—June 30-July 12. Recognition Day, July 11.
- MISSOURI, SEDALIA, MISSOURI—June 22-July 5. Recognition Day, June 30.
- MONONA LAKE, WISCONSIN—July 18-28. Recognition Day, July 26.
- MONTEAGLE, TENNESSEE—July 5-August 23. Recognition Day, August 5.
- MOUNTAIN LAKE PARK, MARYLAND—August 8-22. Recognition Day, August 17.
- NEBRASKA, CRETE, NEBRASKA—July 5-15. Recognition Day, July 13.
- NEW ENGLAND, SOUTH FRAMINGHAM, MASSACHUSETTS—July 18-August 1. Recognition Day, July 28.
- NORTHERN NEW ENGLAND, FRYEBURG, MAINE—July 25-August 12. Recognition Day, August 8.
- OCEAN CITY, NEW JERSEY—July 27-29. Recognition Day, July 29.
- OCEAN GROVE, NEW JERSEY—July 11-20. Recognition Day, July 20.
- OCEAN PARK, MAINE—July 24-August 22. Recognition Day, August 10.
- OTTAWA, KANSAS—June 20-30. Recognition Day, June 29.
- PACIFIC COAST, MONTEREY, CALIFORNIA—July 3-23. Recognition Day, —
- OREGON, GEARHART PARK, OREGON—July 9-19. Recognition Day, July 13.
- PIASA BLUFFS, ILLINOIS—July 27-August 23. Recognition Day, August 17.
- PENNSYLVANIA CHAUTAUQUA, MT. GRETTA, PA.—June 29-July 27. Recognition Day, July 19.
- PUGET SOUND, WASHINGTON—July 1-25. Recognition Day, July 20.
- RIDGEVIEW, PENNSYLVANIA—July 27-August 7. Recognition Day, August 7.
- ROUND LAKE, NEW YORK—July 31-August 12. Recognition day, August 12.
- SAN MARCOS, TEXAS—July 4-23. Recognition Day, —
- SILVER LAKE, NEW YORK—July 18-August 17. Recognition Day, July 26.
- SOUTHERN ILLINOIS, CHESTER, ILLINOIS—July 18-27. Recognition Day, July 26.
- SOUTHERN OREGON CHAUTAUQUA ASSEMBLY, CENTRAL POINT, OREGON—July 5-14. Recognition Day, July 7.
- TEXAS CHAUTAUQUA, GEORGETOWN, TEXAS—July 4-18. Recognition Day, July 15.
- UTAH, GENEVA-ON-LAKE-UTAH, August 14-21. Recognition Day, August 8.
- WINFIELD, KANSAS—June 21-29. Recognition Day, June 27.

## THE LIBRARY TABLE.

### A DAY IN JUNE.

AND what is so rare as a day in June?  
Then, if ever, come perfect days;  
Then Heaven tries the earth if it be in tune,  
And over it softly her warm ear lays:  
Whether we look, or whether we listen,  
We hear life murmur, or see it glisten;  
Every clod feels a stir of might,  
An instinct within it that reaches and towers  
And, groping blindly above it for light,  
Climbs to a soul in grass and flowers;  
The flush of life may well be seen  
Thrilling back over hills and valleys;  
The cowslip startles in meadows green,  
The buttercup catches the sun in its chalice,  
And there's never a leaf or a blade too mean  
To be some happy creature's palace;  
The little bird sits at his door in the sun,  
Attilike a blossom among the leaves,  
And lets his illumined being o'errun  
With the deluge of summer it receives;  
His mate feels the eggs beneath her wings,  
And the heart in her dumb breast flutters and  
sings;  
He sings to the wide world, and she to her nest,—  
In the nice ear of Nature, which song is the best?  
—James Russell Lowell.

### RETORTS AND WITTICISMS.

CHARLES LAMB, one afternoon, in returning from a dinner-party, took his seat in a crowded omnibus, when a stout gentleman subsequently looked in, and politely asked, "All full inside?" "I don't know how it may be with the other passengers," remarked Lamb, "but that last piece of oyster pie did the business for me."

On another occasion Lamb said, "One cannot bear to pay for the articles he used to get for nothing. When Adam laid out his first penny at some apple-stall in Mesopotamia, I think it went hard with him, reflecting upon his old goodly orchard, where he had so many for nothing."

Lamb was reserved among strangers. His friend L—, about to introduce him to a circle of new faces, said, "Now, will you promise, Lamb, not to be as *sheepish* as usual?" Charles replied, with a rustic air, "I *wool*."

Charles Matthews, Jr., was served by a green grocer named Berry, and generally settled his bill once a quarter. At one time the account was sent in before it was due, and the comedian,

fancying that his credit was doubted, said, "Here's a pretty *mull*, Berry. You have sent in your *bill*, Berry, before it was *due*, Berry. Your father, the *elder Berry*, would not have been such a *goose*, Berry; but you need not look so *black*, Berry, for I don't care a *straw*, Berry, and shan't pay you till *Christmas*, Berry."

Mathews used to tell, with great zest, a remark made to him by a Warwick jailer, while exhibiting the specialties of the prison. When he came to "the place of execution," Mathews remarked that, considering the extent of the country, and the number of executions that might take place, the drop struck him as being very small. "I don't know," said the man; "to be sure, six 'ould be crowded, but foive 'ould hang very comfortable."

Mathews' attendant in his last illness intended to give the patient some medicine, but, a few moments after, it was discovered that the medicine was nothing but ink, which had been taken from the phial by mistake. His friend exclaimed, "Good heavens, Mathews, I have given you ink!" "Never—never mind, my boy,—never mind," said Mathews, faintly: "I'll swallow a bit of blotting-paper." This was the comedian's last joke.

On one occasion James Smith's (one of the authors of "Rejected Addresses") boarding-house was invaded by another gentlemen of the same name. In consequence there was an eternal confusion of calls and letters, the postman at last dividing the letters equally between the two. "This is intolerable, sir!" said our friend. "You must leave." "Why should I leave rather than you?" "Because you are James the Second, and must *abdicate*."

Theodore Hook one dined with a Mr. Hatchet. "I am sorry to say," remarked the host, "that you will not get to-day such a dinner as our friend Tom Moore gave us." "I don't expect it," said Hook; "from a Hatchet one can get nothing but a chop."

A young officer of the British House of Commons wore a tremendous moustache. "Now that the war is over, my dear fellow," said one of the members to him, "why don't you put your moustaches on the peace establishment?" "So I will, when you put your tongue on the civil list," was the prompt and happy retort.

The elder Booth, the tragedian, had a broken



nose. A lady once remarked to him, "I like your acting, Mr. Booth; but, to be frank with you, *I can't get over your nose.*" "No wonder, madam," replied he, "the bridge is gone."

The only practical joke in which Richard Harris Barham (better known as Thomas Ingoldsby) ever took part was when he was a schoolboy at Canterbury. In company with a schoolfellow he entered a Quaker meetinghouse, when, looking around at the silent and grave assembly, his companion held up a penny tart and said, solemnly, "Whoever speaks first shall have this pie." "Go thy way, boys," said a gentleman in drab; "go thy way and —" "The pie's yours, sir," said the lad, placing it before the astounded speaker, and hastily escaping with his comrade.

#### LADY PSYCHE'S HARANGUE.

"THIS world was once a fluid haze of light,  
Till toward the center set the starry tides,  
And eddied into suns, that wheeling cast  
The planets: then the monster, then the man;  
Tattoo'd or woaded, winter-clad in skins,  
Raw from the prime, and crushing down his  
mate;

As yet we find in barbarous isles, and here  
Among the lowest."

Thereupon she took

A bird's-eye view of all the ungracious past;  
Glanced at the legendary Amazon  
As emblematic of a nobler age;  
Appraised the Lycian custom, spoke of those  
That lay at wine with Lar and Lucumo;  
Ran down the Persian, Grecian, Roman lines  
Of empire, and the woman's state in each,  
How far from just; till warming with her theme  
She fulminated out her scorn of laws Salique  
And little-footed China, touch'd on Mahomet  
With much contempt, and came to chivalry;  
When some respect, however slight, was paid  
To woman, superstition all awry:  
However then commenced the dawn: a beam  
Had slanted forward, falling in a land  
Of promise; fruit would follow. Deep, indeed,  
Their debt of thanks to her who first had dared  
To leap the rotten pales of prejudice,  
Disyoke their necks from custom, and assert  
None lordlier than themselves but that which  
made

Woman and man. She had founded; they  
must build.

Here might they learn whatever men were  
taught:

Let them not fear: some said their heads were  
less:

Some men's were small; not they the least of  
men;

For often fineness compensated size:

Besides the brain was like the hand, and grew  
With using; thence the man's, if more was  
more;

He took advantage of his strength to be  
First in the field; some ages had been lost;  
But woman ripen'd earlier, and her life  
Was longer; and albeit their glorious names  
Were fewer, scatter'd stars, yet since in truth  
The highest is the measure of the man,  
And not the Kaffir, Hottentot, Malay,  
Nor those horn-handed breakers of the glebe,  
But Homer, Plato, Verulam; even so  
With woman; and in arts of government  
Elizabeth and others; arts of war  
The peasant Joan and others; arts of grace  
Sappho and others vied with any man:  
And last, not least, she who had left her place,  
And bow'd her state to them, that they might  
grow

To use and power on this Oasis, lapt  
In the arms of leisure, sacred from the blight  
Of ancient influence and scorn.

At last

She rose upon a wind of prophecy  
Dilating on the future; "everywhere  
Two heads in council, two beside the hearth,  
Two in the tangled business of the world,  
Two in the liberal offices of life,  
Two plummets dropt for one to sound the abyss  
Of science, and the secrets of the mind:  
Musician, painter, sculptor, critic, more:  
And everywhere the broad and bounteous Earth  
Should bear a double growth of those rare souls,  
Poets, whose thoughts enrich the blood of the  
world."

—From Tennyson's "The Princess."

#### A CLASSIC PORTRAIT.

THE Spectator remarks that "a reader seldom peruses a book with pleasure till he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature that conduce very much to the right understanding of an author." There are means for "gratifying this curiosity which is so natural to a reader," for, thanks to some scholiast or pains-taking collector of the curiosities of literature, there exists a brief life of Euripides containing some account of his personal appearance. He is said to have worn a bushy beard and to have had freckles on his face. This, indeed, is not much; yet it is somewhat for us to learn—a scrap redeemed from the wallet that Time bears

on his back. On the same authority we may fairly assume, that when a beardless youth, and perhaps unfreckled, he was noted for fair visage, and that he was "a gentleman born." He was a torch-bearer at the festival of Apollo of Zoster, a village on the coast of Attica. Now none but handsome and well-born youth were chosen for that office. It is hoped that many of our readers are acquainted with Charles Lamb's righteous indignation at the conduct of the "wretched Malone," the Shakespearian editor and commentator, in covering with white paint the portrait-bust of Shakspeare at Stratford-upon-Avon, "which, in rude but lively fashion, depicted him to the very color of the cheek, the eye, the eyebrow, hair, the very dress he used to wear—the only authentic testimony we have, however imperfect, of these curious parts and parcels of him." If we balance in each case probable facts against equally probable traditions, we may conclude Euripides to be known to us almost as well as Shakspeare, owing to this good Dryasdust, the Greek biographer, who disdains not to chronicle even "freckles."

If we ask what company he kept, we pause for a reply, and do not get one. We know that he was a friend of Socrates, who never missed attending on the "first night" of a play by Euripides. We know also that every man's house and many men's tables were open to the Silenus-like son of Sophroniscus. We can tell the names of the guests at Plato's and Xenophon's banquets. Socrates of course is at both, and that of Plato is held at the house of Agathon, Euripides' intimate friend. Some kind of acquaintance, perhaps not exactly friendship, existed between Alcibiades and Euripides, who once celebrated in verse a chariot-victory of that brilliant but dangerous citizen at the Olympic games. Neither at Plato's nor Xenophon's feast, however, is Euripides present.

Once, indeed, we find him at home. It was in his house that Protagoras is said to have read one of the works by which that philosopher incurred a charge of atheism; and this worshipful society, once bruited abroad, was not likely to be overlooked by the pious writers of comedy.

He is said never to have laughed, rarely to have even smiled, and to have worn habitually a sorrowful visage. Perhaps his horoscope may have resembled that of the good knight of Norwich: "I was born," says Sir Thomas Browne, "in the planetary hour of Saturn, and I think I have a piece of that leaden planet in me. I am no way facetious, nor disposed for the mirth and galliardise of company."—From *"Ancient Classics for English Readers."*

## A REVIEW.

Who'er delights in themes from history's page,  
These varied studies will his thirst assuage;  
Here sacred bards their liberal aid bestow  
The fates of gods and goddesses to show;  
Wisdom may sometimes wear a look austere,  
But smiles and jests are oft her helpmates here;  
Venus and every Grace for victory vie,  
And fast the Idalian darts of Cupid fly.  
By disc or javelin now the prize is won,  
On horseback or on foot the race is run.  
The graceful Muse has here concisely sung  
The charms that woman sends from eye or tongue;  
What men have done she gives to understand,  
Whose zeal has saved or raised their native land.

Cities, that in the dust long buried lie,  
Rear in their ancient seats their heads on high.  
Traces of shrines and temples seem to stand  
Heaped with large gifts from many a pious hand.

The sad laments of friends now strike our ears;  
Our eyes now see the child's, the parent's tears.  
We hear the widow's wail, when doomed to mourn

A loved one lost, and clasp his lifeless urn.  
Lessons of wisdom open to our view  
In all life's varied scenes of gay or gloomy hue.  
—From Lord Neaves' *"Greek Anthology."*

## ANON.

OF Anon but little is known, though his works are excessively numerous. He has dabbled in everything. Prose and poetry are alike familiar to his pen. One moment he will be up the highest flights of philosophy, and the next he will be down in some kitchen-garden of literature, culling an Enormous Gooseberry, to present it to the columns of some provincial newspaper. His contributions are scattered wherever the English language is read. Open any volume of Miscellanies at any place you will, and you are sure to fall upon some choice little bit signed "Anon." What a mind his must have been! It took in everything, like a pawnbroker's shop. Nothing was too trifling for his grasp. Now he was hanging to the trunk of an elephant and explaining to you how it was more elastic than a pair of india-rubber braces; and next he would be constructing a suspension bridge with a series of monkeys' tails, tying them together as they do pocket handkerchiefs in the gallery of a theater when they want to fish up a bonnet that has fallen into the pit.

Anon is one of our greatest authors. If all the

things which are signed with Anon's name were collected on rows of shelves, he would require a British Museum all to himself. "And yet of this great man so little is known that we are not even acquainted with his Christian name. Shame that a man should write so much and yet be known so little. Oblivion uses its snuffers, sometimes, very unjustly. On second thought, perhaps, it is as well that the works of Anon were not collected together. His reputation for consistency would not probably be increased by the collection. It would be found that frequently he had contradicted himself,—that in many instances when he had been warmly upholding the Christian white of a question he had afterwards turned round and maintained with equal warmth the pagan black of it. He might often be discovered on both sides of a truth, jumping boldly from the right side over to the wrong, and flinging big stones at any one who dared to assail him in either position.

Anon ought to have been rich, but he lived in an age when piracy was the fashion, and when booksellers walked about, as it were, like Indian chiefs, with the skulls of the authors they had slain hung round their necks. No wonder, therefore, that we know nothing of the wealth of Anon. Doubtless he died in a garret, like many other kindred spirits, Death being the only score out of the many knocking at his door that he could pay. But, to his immortal credit let it be said, he has filled more libraries than the most generous patrons of literature. The volumes that formed the fuel of the barbarians' bonfire at Alexandria would be but a small bookstall by the side of the octavos, quartos, and duodecimos he has pyramided on our bookshelves. Look through any catalogue you will, and you will find that a large proportion of the works in it have been contributed by Anon. The only author who can in the least compete with him in fecundity is *Ibid.*—From "*Punch's Almanac.*"

## TALK ABOUT BOOKS.

Philosophy. A glance over the table of contents in the revised edition of Prof. Tyndall's "*Fragments of Science*"\* deepens the feeling of surprise which always arises with the thought of this great scientist, that one mind can grasp a knowledge of such a variety of subjects. The former work has been revised, enlarged, and recast, and fifteen new articles have been added. The work now covers subjects embraced in the science of physics, of chemistry, natural history, moral philosophy, and theology, besides articles descriptive of natural scenery, and biographical sketches. All alike are handled in a popular manner with the same apparent ease and the same skillful touch. The remarkably direct, simple, confident, and logical style of statement makes even the general reader forget that he is often being led through fields of abstruse learning, and it also shows how the author has made himself an authority among men of science on what he teaches. Controversy has waged hot regarding many things that he has said, especially those connected with religious thought and teaching, and he has been tried in the crucible of fierce adverse criticism. He meets this in general with a calm and dispassionate spirit seeking entire freedom from resentment, though occasionally there burst up through the writing surges of wounded and indignant feeling.

\* *Fragments of Science.* By John Tyndall, F.R.S.—

In the long series of Mr. Spencer's Synthetic Philosophy, two volumes are devoted to the "*Principles of Ethics*," one giving the data of ethics and the other the ethics of social life. In a recent edition of this work the first volume\* contains much new matter, two new parts covering the inductions of ethics and the ethics of individual life. The added work begins with a rapid review of the moral codes of several of the earlier races of men. With unerring aim and in emphatic manner it shows the contradiction existing between the nominal code of conduct expressed in the terms of amity and the real code adjusted to the terms of enmity, as evidenced by the existence of standing armies in different countries. The author then notes the ideas and feelings concerning conduct displayed by mankind at large, following one after another through different races and conditions and times the positions held by each regarding a large group of moral traits. His historical study leads him to the conclusion that there is needed but the continuance of peace to mold human character into a form marked by all the virtues.

In Mrs. Blackwell's great work, "*The Philosophy of Individuality*,"\* the reader hesitates as to which produces the greater astonishment,

\* *The Principles of Ethics.* By Herbert Spencer. Vol. I. New York: D. Appleton and Company. \$2.00.

† *The Philosophy of Individuality.* By Antoinette Brown Blackwell. New York: G. P. Putnam's Sons. \$3.00.

what she says, or the manner in which she says it. A close and deep thinker, she mars and cripples all her work by the involved heavy style of expression, which makes the whole a bewildering maze of polysyllabic utterances. She ably deals with abstract truths, and for all phenomena, which she traces back to their sources, she successfully seeks classification according to some principle. The book is lacking in a definite plan of construction; the reader finds himself altogether too often groping about for the lost thread of the story.

In "Plato and Platonism"\* quite an exhaustive study of the man and his system of philosophy is given. Plato's greatest excellence is found to consist in the impress of reality which is stamped on all his works. His opulent genius is held to be rooted in the fact that before all things else he was a lover. The study of his various works is critical and appreciative. The author of the book shows himself to be possessed in a marked degree of a love for the beautiful, and he finds in his subject large opportunity for gratifying it. The result is a rare and impressive work both in style and contents.

"A Study of Greek Philosophy"† is an excellent manual, well arranged for the use of students. Beginning with the Ionic philosophers who based their early system upon a perception of nature, it regularly follows the development of thought through the different schools, until, after neo-Platonism, whose aim was to solve the problem of the relation between being and thought, the period of Greek philosophy closed. The famous students of the great science are introduced one after another, and following a short biographical sketch of each is a clear and concise exposition of the special doctrines taught.

#### Fiction.

In a series of disconnected sketches‡ calling to mind "The Spectator," a young doctor, a keen observer of human nature, informally acquaints his readers with portions of the lives of his friends and of his own experiences and observations. Among these friends the individual characters are delightfully sustained, and the great charm of the brilliant coterie consists in the opinions which they interchange, each in a style according with his own cast of character. If there is fault to be found it attaches to the sketches in which a medical career for woman

is represented as unfitting. But in this the author has not made his point—because the girl had set her heart on this career only as a *dernier resort*, and not because of any particular aptitude or talent. The volume is humorous and abounds in epigrammatic phrases.

"Cosmopolis"\* is emphatically a purposeful novel. Under the cover of a brilliant society narrative, which in many places verges dangerously near the unpardonably offensive in its plain delineation of social vices, it steadily carries the threads of moral teaching. These, however, the reader must weave for himself into lessons of right living, for the book is utterly free from any didactic tone. It would be difficult to conceive of a more tactful showing of the principle of heredity. The leading characters, gathered together in luxurious Paris from different quarters of the world, in spite of the long continued influence of culture and wealth, plainly exhibit under the stress of any tense emotion, their ancestral traits. In the keen analysis of human motives, which dissects, even to the finest shadings, incipient determining forces, the author shows best his peculiar touch of genius. The hideousness of sin is most impressively presented by showing the pure and noble characters of the plot agonizing as innocent victims in the deadly clutches of its results. The book translates itself into a sermon on the theme of "visiting the iniquities of the fathers upon the children." The work sinks below the rank it might take and falls short of the good it might do, had the objectionable parts been less badly treated. The translated work is marred by much faulty grammatical construction.

Although the canvas is a little larger than usual, the same true and gentle touch that distinguishes all of Miss Wilkins' delicately finished pictures of New England life is to be seen in "Jane Field."† The general somberness is relieved only here and there by the glints of humor in some of the situations, and even in these pathos is not unmingled. Nothing could better have represented a hard-working and ever-weary woman's way of looking at life than these words of one of the characters: "Seems sometimes as if the whole creation was like a kitchen without any pump in it, specially contrived to make women folks extra work. Looks to me as if pease without pods could have been contrived pretty easy, and it does seem as if there wasn't any need of havin' strings on the beans." The interest centers about the stern-willed and unattractive

\* Plato and Platonism. By Walter Pater. New York: Macmillan and Co. \$1.75.

† A Study of Greek Philosophy. By Ellen M. Mitchell. Chicago: S. C. Griggs and Company. \$1.25.

‡ Characteristics. By S. Weir Mitchell, M.D., LL.D. (Harvard). New York: The Century Co.

\* Cosmopolis. By Paul Bourget. New York: Tait, Sons & Company.

† Jane Field. A Novel. By Mary E. Wilkins. Illustrated. New York: Harper and Brothers. \$1.25.



heroine, struggling against temptation, yielding, and then suffering a torturing consciousness of lost integrity until at last her reason gives way under the terrible strain. The book leaves a sad and haunting memory.

A delicious bit of satire in which there is an ingenious blending of the sublime and the ridiculous in human nature is the novel entitled "Chim."\* Chim is the name of a little terrier dog about whose individuality as a central pivot are made to revolve the so-called leading tendencies, progressive developments, and revolutionizing processes of the times, counterbalanced by the old-fashioned outcroppings of human nature with all its follies and foibles, baseness and nobleness. A conspicuous part throughout is devoted to occultism and its would-be devotees, the dabblers in its mysteries.

Gazetteer of the  
World.

A beautiful new edition of "Lippincott's Pronouncing Gazetteer of the World"† appears in substantial leather cover. This 1893 edition embodies the unrivaled good qualities of the former volume, all the contents of which have been carefully re-edited and brought up to date, besides much new information concerning places of recent growth. A series of statistical tables of areas and populations, for which the latest statistics have been gained from all the recent census returns and other sources, and a valuable exposition of the principles of the pronunciation of geographical names, add greatly to the importance and convenience of the work.

Miscellaneous.

"Harper's Chicago and the World's Fair"‡ is worth attention, especially of those planning to attend the World's Fair. It contains a series of sketches of the most interesting and characteristic features of Chicago and of the most attractive wonders of the Exposition. All the sketches are bright and unprejudiced. The fifteen chapters devoted to the Fair were approved by the Department of Publicity and Promotion of the World's Columbian Exposition; the other chapters also show a thorough study and keen appreciation of affairs Chicagoan. It is fully illustrated.

In the book entitled "Genesis of Art-Form"||

\*Chim: His Washington Winter. By Madelene Vinton Dahlgren. New York: Charles L. Webster & Co.

†A Complete Pronouncing Gazetteer or Geographical Dictionary of the World. Philadelphia: J. B. Lippincott Company.

‡Harper's Chicago and the World's Fair. By Julian Ralph. Illustrated. New York: Harper & Brothers.

||The Genesis of Art-Form. By George Lansing Raymond, L. H. D. New York: G. P. Putnam's Sons. \$2.25.

the author inclines to the opinion that the mysterious veil called inspiration which has always invested poets, musicians, and all other artists, is tangible and, if not indeed a fabric wholly of human make, may be greatly improved by mortals understanding their relations to it. The author's aim is to "trace to their sources in mind or matter the methods employed in the composition of art-forms," and he has succeeded in producing a work that has attractions both for readers who care only to acquaint themselves with the theoretical nature of art and for those who seek practical suggestions in regard to the identity of the sources, methods and effects of composition in music, poetry, painting, sculpture, and architecture. The book is the result of much research and original thought, carefully written it must be thoughtfully read to yield its full wealth of pleasure and learning. The illustrations are beautiful and well-chosen.

The "Historical Chart of the Schools of Painting,"\* compiled by Mary McArthur Tuttle, presents, with a minimum expenditure of time, a clear idea of the schools of art, giving brief data of the masters and submasters of each school. So brief a work must necessarily omit some renowned names and in dealing with this difficult task of classifying the immortals the author has exercised admirable judgment.

In a delightful little book called "The Novel. What It Is,"† Marion Crawford describes the various characteristics which a novel must possess and the place which it does or should occupy in the world of literature. He says much in the small compass of the volume.

The Chronicles‡ of a stroller in New England brings one close to the heart of nature. They are bright with the music of birds and streams, forest flowers and trees, the warm sunshine, the fragrance that follows a storm; unaffected and charming in style and rich in observations.

The importance of a knowledge of nursing is so evident as to seem at first sight unnecessary to point it out, and yet in reality no one subject receives so little general attention. Until dire necessity forces it upon individuals they scarcely ever think of work of this kind, and then their utter inefficiency is so painfully manifest. A recent book prepared especially for nurses|| in

\*In a Nut Shell. By Mary McArthur Tuttle. Ithaca, N. Y.: Andrus & Church. 75 cts.

†The Novel. What It Is. By F. Marion Crawford. New York: Macmillan and Company.

‡At the North of Bearcamp Water. By Frank Bolles. Boston and New York: Houghton, Mifflin and Company. \$1.25.

||A Text-Book of Nursing. Compiled by Clara S. Weeks-Shaw. 75 cents. New York: D. Appleton and Co.

training contains, besides the technical instruction designed for this class of persons, much information with which all others should familiarize themselves, and a brief glance at its contents will awaken anyone to a need of the knowledge of its contents.

The most significant claim for so important a work as an account of the Atlantic cable from its inception to its completion is perhaps its authenticity. This quality is possessed by Henry M. Field's "The Story of the Atlantic Telegraph"\* in connection with the other desirable qualities, completeness and interest.

A volume definite in aim and concise in treatment, entitled "Three Roads to a Commission in the United States,"† describes the manner of entering the United States Military Academy, the nature of the preliminary examinations, and the course pursued after entrance, and sums up the measures necessary to obtain a commis-

\*The Story of the Atlantic Telegraph. By Henry M. Field. New York: Charles Scribner's Sons.

†Three Roads to a Commission. By Lieut. W. P. Burnham, Sixth U. S. Infantry. New York: D. Appleton and Co.

sion from this academy, from the ranks of the army, and from civil life.

#### BOOKS RECEIVED.

The Mediterranean Shores of America. Southern California. By P. C. Remondino, M.D., Philadelphia: The F. A. Davis Co.

Electrical Measurements. By Edwin J. Houston, A.M. New York: The W. J. Johnston Company.

Elementary Biology. By John Bidgood, B. Sc., F. L. S. New York: Longmans, Green, & Co.

The Meaning and the Method of Life. By George M. Gould, A.M., M.D. New York: G. P. Putnam's Sons.

Literary Primers. Chaucer. By Alfred W. Pollard, M.A., New York: Macmillan and Co.

English Kings in a Nutshell. By Gail Hamilton. New York, Cincinnati, Chicago: American Book Company. 60 cents.

Don Quixote. Abridged and edited for the use of schools by Mabel F. Wheaton. Boston: Ginn & Company.

St. Nicholas. Vol. XIX. New York: The Century Co.

Evolution Series, No. 13. The Evolution of Sculpture. By Thomas Davidson, M.A.—No. 14. The Evolution of Painting. By Forrest P. Rundell.—No. 15. The Evolution of Music. By Z. Sidney Sampson. 10 cents each. New York: D. Appleton and Company.

The Canon of the New Testament. By the Rev. Benj. B. Warfield, D.D., LL.D.—Ungranted Requests. By the Rev. Edward Hawes, D.D.—Giving in Sunday Schools. By the Rev. Howard M. Ingham. 10 cents each. Philadelphia: The American Sunday-School Union.

The Theory of Education. By William T. Harris. 15 cents. Syracuse, N. Y.: C. W. Bardeen.

#### SUMMARY OF IMPORTANT NEWS FOR APRIL, 1893.

HOME NEWS.—April 1. Burning of the summer home of Joseph Jefferson at Buzzard's Bay.

April 3. The Supreme Court decides that a man extradited in one state for a crime committed in another may be tried on another charge than that for which he is extradited.

April 6. Dedication of the great Mormon Temple at Salt Lake City.

April 8. Secretary Hoke Smith requests the secretary of war to send troops to maintain peace in the Choctaw nation.—Proclamation by the president prohibiting the taking of seals or other fur-bearing animals in Alaska or in the Bering Sea during the season of 1893.

April 17. Death of Lucy Larcom in Boston.

April 18. Annual meeting of the National Academy of Sciences begins in Washington, D. C.

April 21. Extradition treaty between United States and Russia receives the czar's approval and ratifications formally exchanged.

April 24. The naval squadron sails from Hampton Roads to New York. The Duke of Veragua and his party received by the president.—Opening of the Trans-Mississippi Congress at Ogden.

April 26. Great loss of life and property caused by a tornado in Oklahoma.—Much en-

thusiasm displayed over the Liberty Bell on its way to Chicago.

FOREIGN NEWS.—April 1. Prince Bismarck celebrates his seventy-fifth birthday.

April 4. Meeting in Paris of the Bering Sea Court of Arbitration.

April 5. The Columbian government grants an extension of twenty-one months to the Panama Canal Company in which to resume work.

April 8. Dock laborers strike in Hull.

April 11. Workingmen in Belgium strike because the Chamber of Deputies vote against universal suffrage.

April 13. The Court of Cassation in Paris rejects the appeal of Charles de Lesseps from his last sentence to one year's imprisonment and fine.

April 14. King Alexandria of Servia arrests his regents and ministers and assumes the government.

April 18. Belgium Chamber of Representatives adopts universal suffrage, with a provision for plural voting by the classes owning property.

April 21. Second reading of the Irish Home Rule bill passed by a vote of 347 to 304.

April 22. Celebration in Rome of the silver wedding of King Humbert and Queen Margaret of Italy.

